THE TESTAMENT OF THE Twelve Patriarchs, The Sons of JACOB.

Translated out of *Greek* into *Latin* by *Rob. Grosthead* sometime Bishop of *Lincoln*: and out of his Copy into French and Dutch by others, and now Englished.

To the credit whereof, an ancient Greek Copy written [illegible] is kept in the University Library of Cambridge.

Printed by *E. C.* for [illegible] Stationers, 1663.

1606/1988.

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THE

TESTAMENT

OF THE

Twelve Patriarchs,

The Sons of JACOB.

To the Christian Reader.

ALbeit these our harpy dayes, in some respects, good Christian, have and enjoy divers and sundry works tending to the subversion of *Beliat*, and the erection of godliness: Yet considering, that as earthly, so we spiritual Souldiers, seldom run to the watch without Alarm; I thought it convenient to call upon you with this grave and godly Book, of long time hid in the *Hebrew*, now come to light in *English*. The malice of the *Jewish* people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable; but the singular Providence of God in preserving it, unspeakable; and now [illegible] though chargeable, yet fruitful is [illegible] pressing, and Printing in our natural language of this so worthy, so golden a [illegible] being of it self without the necessary [illegible]

ing of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful glass for women, for children, servants, and such like; a wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler, let *Jude* rule thee; If thou thinkest upon manly courage, he teacheth valiantness: if thou seek to govern aright, he willeth thee to fly tyranny: if thou thirst after manners of life, he foundeth it out, that vain-glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed farther and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs Birth, Life, and Death? behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee; of thy Office, how holy it is, how honourable, the contemners therof how miserable; by whom begun, continued, and confirmed: of thy state of life, what, & how it should be, *Nunquam sine Sale, sine Sale*: to be short, of thy blessedness, if thou art godly, wise, and learned: of thine and their plagues where thou livest, if wicked and ignorant. What

Levi.

should

should I say more? Look upon *Jacob* O you Parents, peruse the 12 godly Fathers in time and order: learn of him and his, to pray to God in Christ his Name for your children, have regard to their Instruction; the want of the former, your children shall miss: the neglect of the latter, you your selves shall bewail. For the hearty prayer of a Father to the Almighty for his children, is a right singular benefit: but he that for foolish pity, giveth them the bridle, is before God accounted a guilty partaker of their sinful race. View this Book therefore, hearken how to teach your selves and your children. You have already hatched a sick mans Salve; enjoy now at length a Sick man's tongue, to instruct them when you leave them, & what to leave them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see, and say, that old Father *Ruben* with his good Brethren, readily and rightly described the blessed path of righteousness, and the forlorn way of *Belial*, the one to fly, the other to follow. Wilt thou begin with the eldest? for that old age seemeth wisest? stop not then the ears of thy heart & body to so wise

 and

and sweet a charmer. O the number, O the uolsome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured.

Lechery.	*Pride.*
Enuy.	*Vaineglory.*
Gluttony.	*Vnrighteousness.*
Bravery.	*Wilful ignorance.*

All these, as they seem, are indeed pernicious; but the former is most detestable, the end whereof is Consumption of this earthly body, and destruction of the soul. Which welfare of a puddle of evil, if thou wilt have dryed up, cease from drunkenness; if not sense, have not a narrow and greedy eye upon a beautiful face; if not drink, yet stop thy mouth from busie questions with women; to conclude, if not therein be ducked and drowned, use labour tame youthfulness. *For in this I worshooting my self* (saith *Ruben* to his children) *defiled my Father's bed. Therefore look not upon the beauty of Women. Muse not upon their doings, but keep your selves occupied either in Learning, or some work; charge your wives and daughters that they trim not their heads; will them to chasten their looks; for every woman that deals deceitfully in those things, is reserved to the punishment of the world to come.*

Which trade of life to eschew, seeing it is difficult, without the fulfilling of the Law; and the Law partly consisteth in mutual love; strive with *Simeon* the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph's* cheerful countenance, a perfect platform of a quiet mind: yet set before thine eyes *Simeon's* withered hand; a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own work is sinful, and he which upbraideth another mans vice, standeth slippery. *Juda* choaked *Reuben* his eldest brother with his fornication: mark who sinned more immediately but envious and railing *Juda*? Did he not offend after the flesh in the Canaanites house? did he not take a wife without consent of his Parents? Two great sins, and alas, in these our dayes, too much used, yet punished, the one with want, or at least small joy of children, such Father had the Patriarch; but the other with intolerable danger of body and soul. Wherefore abstain from

drunkenness: for such a one slandereth not, rehearseth not another mans sins, breedeth no Sedition, but embraceth love and charity in a single heart: as good Father *Isachar*, who never railed, nor was hurtful and spiteful to his neighbor, never ate his meat alone, but gave part to the poor; never removed the bounds & marks of other mens ground, but loved all men as his natural children. O that as we read this, so we might express the same in life and conversation. Mercy and love is a precious Jewel, the maintainers whereof being joyntly connexed prosper; once dissevered, come to nought. For the waters (saith *Zabulon*) wash away the Sand, when the stones and timber are dissolved: whose mercy and singular compassion was rewarded singularly. Sift his Testament, resembles his rare charity, in cloathing the naked and feeding the hungry, known and unknown, as well strangers as his countrimen. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *God* to settle in your heart, for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that that

thou dost seek? Two wayes there be (saith *Aser*) Vice the one; the other, Vertue. *Nephtalims* race. Embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, & mocketh GOD, whose double faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righteous *Joseph*, the blessed of the Lord, that right figure of Jesus Christ: for hatred he shewed love: being cursed he blessed: being shot through he did not so much as bend his bow: albeit his Brethren would have slain him, albeit they cast him into a Well, though they sold him as a Bond-slave, and that to strangers, and such as hated shepheards to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: when they were well nigh famished, gave them food: when by his authority he might destroy, he by his Authority did preserve; being their Lord, using them as his betters: being their Brother, accepting them as his children, their unkindnesse not spoken of, their conspiracies

Aser. Nephtalim.

Joseph.

cies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love toward his neighbour, hearken his obedience toward God: when he was miserably afflicted, did he rage and swell? when he was made a Bond-slave of a free-mans son, did he cry out on Heaven? being utterly forsaken, did he impatiently accuse Gods Justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face, did shew his countenance; of a Caitife, in respect, making him free; of a freeman, wealthy; of a wealthy subject, an honourable personage, Lord President of *Pharaoh's* Land: whom the *Egyptians* being alive loved; being dead, loved; being rotten, loved; whom living, neither wealth nor woe could make to swell: neither promise or threats of the *Egyptian* strumpet could make slide, and therefore being dead, neither world, devil, nor man's policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish. The spirit is willing, but the flesh is weak. *Benjamin.* Learn therefore of *Benjamin* to enflame thy heart, that thou mayest be ready both

in

in body and soul. Let us, saith *Ecclesiast.* Eccles. 14.
commend (and so say I, let us behold) *the noble famous men, and the generation of our fore-elders. For many glorious Acts hath the Lord done in them, and shewed his great power, ever since the beginning.* Upon the consideration whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: but who so painteth a Leg without a body, or a body without a head, it shall not be amisse, as I suppose, as well to tearm him as a foolish painter, as to judg the thing undiscreetly painted: wherefore as well to see the head as the Leg, & to hear the father as the children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the death and Testament of *Jacob*, that blessed and right happy father, added to this ancient monument of the Children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of

good

good and godly men, is the direct way and course to godlineſs: So may we account of *Jacobs* bleſſing: So may we throughly challenge to be his children: Children I mean, not by fleſh, but ſpirit. The Lord which made Heaven and Earth, the Lord which gave his Son to ſhed his heart-blood for us, God which diſpoſeth all things to his pleaſure, preſerve our King, increaſe our faith, and make us thankful for his benefits, *Amen*.

Richard Day.

The Teſtament of *Jacob*, made at his Death, to his twelve ſons, the Patriarchs, concerning what ſhould betide them in the laſt dayes: gathered out of *Geneſis* 48. 49, and added unto this Book.

Hearken my Sons, two things I give,
my bleſſing, and my ban:
The firſt to them that godly live,
the laſt, to wicked man.

The

THE TESTAMENT OF JACOB.

JAcob the sonne of Isaac, born of Rebecca in the year of the [illegible] 2108, his Father being [illegible] years of age, was a perfect man and righteous, dwelling in Tents, not [illegible] to pleasure and hunting, as his elder [illegible] ther, elder by nature, not by [illegible] the elder shall serve the you[illegible] Lord, Why? not for that Jacob [illegible] deserved, but GOD had [illegible] Wherefore when he thus by the [illegible] nate will of God, and [illegible] on, which ordereth all things [illegible] had got his Brothers birth-right [illegible] Fathers blessing, his Parents [illegible] that the slippery dayes of [illegible] [illegible] and warny [illegible] [illegible] for that he [illegible] [illegible] and instituted [illegible] purpose, sent him [illegible]

saba to Mesopotamia to Laban his mothers brother, there honestly to take a wife, and quietly to live. For marrying, without consent of Parents, and due consideration of either party contracted as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therefore after long travel, being placed with his uncle Laban, and serving him fourteen years in labour and pain (although it be was the Childe of promise, the Blessed of the Lord, born of a Free woman, and that which is more, bone of his uncles bone and flesh, and Lord of Canaan; not arguing with himself as the worldly Children of this earth, saying, Shall I which am a free and wealthy man, come be made a Servant? Shall I be adjudge in my kinsmans house, being sent to marry, and not to serve?) had given him by Laban to wife for his good service (by which God blessed that little that Laban had before) his two daughters, Lea first, then Rachel, with their handmaids, Bilha, and Zilpha: of whom, according to the promise made to him in Bethel, that [illegible]

A caveat for marriage.

Trouble & pain are ordained to the flesh.

An example for children.

A godly note for servants.

should be multiplyed, he begat twelve Sonnes, twelve godly Fathers of the Earth.

Ruben.	Dan.	Isachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Thus he being blessed of the Lord, as well in Children as in substance, returned again to his Native Countrey, he and his Children, there to live, and there to die. But behold the divine providence of God after three and thirty yeeres expired, he was removed from Canaan to Gosen in Egypt, by means of his sonne Joseph, chief Steward of Pharaohs land, whom his Brethren heretofore had sold. Where, when he had lived [illegible] years, and seen his family increased exceedingly, to his great joy and [illegible] no doubt, especially all the [illegible] Countries about being plagued [illegible] great famine, and he by [illegible] not greatly feeling the [illegible] also his troublesome [illegible] to an end, called his [illegible]

Man's life is but a pilgrimage.

Joseph unto him and said, If I have found grace in thy sight, oh put thy hand under my thigh (for in this Order they took an Oath in Jacobs time) deal mercifully with me and truly, bury me not in *Egypt*, but let me sleep with my fathers.: Albeit noting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance, and not to rest in Pharaohs land. To which his request when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God Almighty appeared unto me at *Luz*, in the Land of *Canaan*, and blessed me saying, Behold, I will make thee fruitful, & cause thee to multiply and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sonnes, *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after thy name. As I came from *Mesopotamia*, *Rachel* dyed in the land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tell their children Gods blessings.

That is, shall be under their Tribes.

Then Jacob, albeit somewhat dimme for age, beholding Josephs two Sonnes, said: What are these? To whom Joseph answered: They are my Sons which God hath given me. O bring them to me, said Jacob, and let me bless them: I had not thought to have seen thy face, *Joseph*, yet lo God hath shewed me thy seed.

God, in whose sight my fathers *Abraham* and *Isaac* did walk; GOD, which hath fed me all my life long unto this day; and the Angel, which hath delivered me from all evil, bless these lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the Earth.

Then as Joseph lifted his Fathers hand from Ephraim, to Manasses the elder, Jacob said, Let it be, I know well my sonne, he shall also be a great people, but his younger brother shall be greater: let Israel bless and say, God make thee as *Ephraim* and *Manasses*. After this, he said: Behold, *Joseph*, I die, God shall be with you, & bring you again to the land of your fathers. Moreover, I give unto thee a portion of land above thy brethren,

I conquered by sword and bow of the *Amorites*. And come you hither also, O my children, that I may tell you what shall come on you in the last dayes: Gather ye together, and hear ye sons of *Jacob*, hearken unto *Israel* your Father.

Begotten in my youth.

Ruben my first born, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Levi had no Tribe, and Simeon was under Juda.

Simeon and *Levi*, Brethren in evil, who in your wrath slew a man, and in your self-will digged down a Wall: Cursed be your wrath for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*.

Jud. Blessing of *Juda* a worthy captain.

Juda, thy hand shall be on the neck of thine enemies. Thy Brethren shall stoop unto thee: as a Lyons whelp shalt thou come up from the spoil: thou shalt couch like a Lyon, and as a Lyoness; Who shall stir thee up? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until *Shiloh* come: all Nations shall seek after him. 3. Thou shalt bind thy Asse Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in Wine, and thy clea-

A Noble Prince. Christ.

A fertile Land.

in the bloud of Grapes; thy eyes shall be red with Wine; and thy teeth white with milk.

Zabulon, Thou shalt dwell by the Sea-side, and thou shalt be an Haven for ships: thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Asse, couching down between two burdens: And thou shalt see that Rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, Thou shalt judge the people, as [illegible] one of the Tribes of Israel. *Dan* thou shalt be a Serpent by the way, an Adder by the path, biting the Horse-heels, so that his Rider shall fall backward. Then Jacob fore-seeing in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise, [illegible]ed out with heart and mind: Oh Lord, I have waited for thy Salvation.

Gad, An hoast of men shall overcome thee, but thou shalt overcome at the last.

And what shall I say to *Aser*? His [illegible] shall be fat, and he shall have pleasures [illegible] a King.

Judg. 4. 5. The blessing of Joseph. Encrease of family.

Nephtalim, is a Hind sent for a presents, giving goodly words.

Joseph is a flourishing Bough by a Well-side, the small boughs shall run upon the Wall. The Archers shot against him, and hated him, but his bow was made strong, and his Armes strengthned by the hand of the Almighty God of *Joseph*. Out of him shall come an Heardman, a Stone in *Israel*. All these things shall come from my Fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the brest and womb. The blessings of (me) thy father, that I give thee, are stronger than the blessings that I had of mine Elders. Until the end of the hils of the World they shall be on thy head.

All things come of God.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Fathers, in the cave that is in the field of *Ephron* the Hethite, in the Cave that is in the field of *Machpelah*, which is before *Mamre*, in the Land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to

Not for the holiness of the place, but for the joy of Gods promise.

bury

bury in, where were buryed *Abraham* *Sara* his wife, and *Isaac* with *Rebecca*: and there I buryed *Leah*. The field, and the cave that is therein, was bought of the Children of *Heth*.

When Jacob had made an end of commanding all that he would unto his sonnes, having lived one hundred forty and seven years, he pluckt up his feet into the bed, and quietly died. Then Joseph falling upon his Fathers face, and kissing him with teares, caused him to be embalmed by Physitians, in the space of forty dayes, and mourned for him threescore and ten dayes. Who departing from Egypt into Canaan, with Noble-men of the Land in chariots, and Horsemen, buried him in the place which Jacob had appointed.

A token of a good conscience.

The Testament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind, by the suggestion of the spirit of foreknowledge.

Behold, the Pot, the Bear, the Bed,
Do note the strength, the lust,
Of Ruben, and unconstant head;
Who therefore was accurst.

The

The Testament of

RUBEN.

This is the Copy of Rubens Testament; concerning all the things which he gave in charge to his children before he dyed, in the 125 year of his life, Two years after the decease of Joseph: his children and childrens children came to visit him in his sickness, and he said unto them.

My children, I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad, and Aser, he said unto them; Lift me up, my Brethren, that I may tell you and my children the things which I have hidden in my heart, for I am henceforth drawing to my long home. Then standing up, he kissed them, and weeping said [illegible] my brethren, and you my children, [illegible] to the words of your father Reuben, [illegible] what I give in charge to you. [illegible] mand you this day before the God of [illegible] ben, that ye walk not in the ignorance of youthfulness and fornication, wherein I [illegible] vershot my self and defiled the bed of my [illegible] ther Jacob, for I assure you that the [illegible] therefore strike me with a sore [illegible]

Prayer and Repentance stayeth Gods wrath.

b The blessing & prayer of a father to God for his children of what benefit.

In repentance the heart is to be considered not external action.

The eight instruments whereby man worketh, & the effect of them.

Life.

Seeing.

Hearing.

Smelling.

stanche the space of 7 monethe, & I had perished if my Father b Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was three years old when I did this evil in the sight of the Lord, and seven monethe was I sick to the death, and with a free heart did I seven years penance before the Lord. I drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such be done in Israel. And now my sonnes hear me, that I may shew you what I saw concerning the seven spirits of Errour in my repentance. Belial giveth seven spirits against a man, which are the well-springs of manifold works: and seven spirits are given man in his Creation, whereby all his works are done. The first is the spirit of life, wherewith is created his being. The second is the spirit of seeing, wherewith cometh lusting. The third, the spirit of hearing, wherewith cometh learning. The 4th is the spirit of smelling, wherewith cometh delight by drawing in of the

the [illegible], and by breathing of it out again. The fifth is the spirit of speech, wherewith knowledge is made. The first is the spirit of tasting, whereof cometh the feeding upon things that are to be eaten and drunk, and through them is engendered strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation, wherewith entereth in the lust of pleasure.

5 Speech.

6 Tasting.

7 Seed and of what property.

For this cause it is the last of creation, and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, and as an Oxe to the stall. Among all these is the eighth spirit, which of sleep, with whom is created the wasting [illegible] of Nature; and the Image of Death. With these spirits are mingled the spirits of Errour. Whereof the first is the spirit of Lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the Liver and [illegible]. The fourth spirit is of bravery and [illegible]lantness that the party may seem [illegible] by excess. The fifth is the spirit of Price, which moveth a man to mind [illegible]

8 Sleep, of what property.

Eight spirits of error, and of what property.

1 Lechery.

2 Glutony.

3 Envy.

4 Bravery.

[illegible]

6. Vainglory, in what it consisteth.
7. Unrighteousnesse.
8. Wilful ignorance.
[illegible] of ignorance.
Kingleasi[illegible] for[illegible]cation.
1. A greedy [illegible]
2. Close [illegible] company [illegible]
3. Busie [illegible]

her great things, or to think well of himself. The fixt is the spirit of lying or vaingloriousnesse, in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousnesse, which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousnesse worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishnesse, in Gerour and imagination, and so the souls of young folks perish; because their minds are darkned and hidden from the truth, and understand not the law of the Lord, neither obey the doctrine of their Fathers, as befell to me in my youth. But now my children love the truth, and that shall preserve you, Harken to your Father Ruben, and let not your eyes 1. run agazing after Women, neither be ye 2. alone with a Woman that is marryed; neither do ye seek about 3. what Women are doing. For if I had not seen Bilha bathing her [illegible] in a secret place, I had not fallen into that great wickednesse. But my mind can

so

so upon the naked Woman till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaacks and I in Gadar hard by Euphrata, a house in Bethlehem, Bilha fel 4. drunken, and as she lay asleep uncovered in her chamber, I went in so, and seeing her nakednesse wrought wickedness with her: and leaving her asleep went my way. By and by an Angel of God bewrayed my wickedness to my Father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walk ye with a single heart in the fear of the Lord God, busying your selves about some work, and keeping your selves occupyed either in Learning or about your flocks, until such time as God give you such [illegible] as he listeth, lest you do suffer as I have done. I durst not look my Father in the face to his dying day, nor speak to any of my Brethren for shame. My conscience bireth me even yet still for my sin. But my Father comforted me, and [illegible] me in to the Lord, that his wrath [illegible]

4. Drunkenness.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

gone away from me, as the Lord himself shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you my children likewise, keep ye that I shall tell you, and you shall not sinne. For Fornication is the destruction of the Soul, separating it from God, and making it to draw unto Idols, because it leadeth the mind and understanding into Errour, and bringeth men to their grave before their time. For whereby hath undone many men? although a man be antient or noble, yet doth it shame him, and make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication, found favour both before the Lord and men. The Egyptian woman did much to him, by using the help of Witches, and by offering him flattering speeches: but the purpose of his mind admitted no noysome desire. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if fornication bear rule over your minde, neither shall Belial prevaile against you. Women are hurtful things,

The fruit of fornication.

1. Destruction of the Soul.

2. Idolatry.

3. Shortneth of life.

4. Ignominious shame.

Joseph's chastity rewarded.

my

my sonnes, because that when they want power and strength against a man, they work guilefully to draw him to them by trains; and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more then men be, and that they be ever practising in their hearts against men, first making their minds to erre by decking of themselves; then shedding their poyson into them by sight, and finally catching them prisoners by their doings: for a woman is not able to inforce a man. Therefore my sons flie fornication, charge your wives and daughters that they trim not their heads, and will them to chasten their looks: for every woman that dealeth deceitfully in these things, is reserved to the punishment of the world to come. For by such means were the watchers deceived before the floud: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husbands: and the woman

Properties of unchast women.

A note for garish attire, and wanton looks.

An example of this mischief, Gen. 6.

by

by conceiving the desire of them in the imagination of their mind; brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clear minds. For although continual companyings do not alwayes work wickedness, yet breed they incurable stings to them; and to us everlasting shame before Belial; because that fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the Children of Levi; and seek to be exalted above them, but ye shall not be able to compass it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda, hath the Lord given the soveraignty, and unto me, and Dan, and Joseph, hath he granted to be Princes with them. Wherefore I charge you, hear Levi; for he shall know the Law of the Lord, and deal forth judgement, and offer sacrifices for all Israel, till the full time of Christ, the chief

Teacher's infectious company corrupteth the mind.

Envy accompanyeth fornication, shame followeth. Gen. 4. 9.

He prophesieth of Christ.

Priest

Priest because the Lord hath spoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall raign over you world without end.

Faithful dealing with neighbours. Gen. 3. 49.

Ruben having giving his Children the foresaid charge, and blessed them, dyed: Then they put him in a coffin, & carrying him out of Egypt, buryed him at Hebron, in the double Cave where his Fathers Dept.

Zachariah: Newton
his Booke price 1666

Rosamond: Newton
Her owne Booke
1666

Zachariah Newton his Booke price 1666

The Testament of SIMEON, made to his Children at his death, concerning Envie.

The heart in womans mouth, the face,
the sword, the wolf, the cap:
All these paint out the envious race,
that run to [illegible]

The

The Testament of *SIMEON*.

The copy of Simeons words which he spake unto his sons at his death in the hundreth and twentieth year of his life, in the which Joseph died, For they came to visit him upon his death-bed, and he sitting up, kissed them, saying;

Hearken my children, hear me your father Simeon, whatsoever I have in my heart. I am my Father Jacobs second son, and my Mother Lea named me Simeon, because the Lord heard her prayer, I became very mighty. I went through with my doings, and was not afraid of any thing, For my heart was stout, my mind unmoveable, and my stomach undiscourageable; [illegible] hardiness is given of the highest [illegible] mens souls and bodies. In those [illegible] I envied Joseph, because my father [illegible] him: I hardned my heart against him to kill him, because the Prince of Error sending forth the Spirit of Envy, so blinded my mind, that I could not take heed [illegible] my Father Jacob. But his God [illegible] the God of his Fathers sending his Angel, did rid him out of my hands, [illegible] I went into Sichem to carry [illegible]

Gen. 29.

Gen. 37.

for our flocks and Ruben into Dotaim where all our necessaries were laid up in store: our Brother Juda sold him unto the Ismalites: and therefore when my brother was come again, he was sorry, for he intended to have conveyed himself again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five Months after: howbeit God letted me, and restrained the working of my hands, for my right hand was half withered up for fifty dayes together. Then did I perceive (my sonnes) that that befell me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancor, envie, and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob, for my brother Josephs sake whom I envied.

Now therefore my Children keep yourselves from the spirits of Error and Envie. For envie ouer-ruleth the [a] mind of every Man, suffering [b] him not to eat his bread in rest, or to do any good thing, but is alwayes egging him to [c] slay the man whom he envieth, and [d] pining away

Envie described.
[a] Blindeth the mind.
[b] Hindereth sustenance.
[c] Provoketh murder.
[d] Pineth away mens prosperity.

his prosperity. Two years together I punished my soul with fasting in the fear of the Lord. For I knew that the way to deliver me from envie, was the fear of the Lord. If a man flie unto the Lord, the wicked Spirit flieth from him, so as his mind becommeth meek, and of spite he becommeth pitiful, bearing no grudge towards such as love him, and so his envie ceaseth. And because my Father said me sad, he asked me the cause of it. To whom I lied, saying, I have a pain in my stomach: for I was sorriest of all, my brethren for that I had been the cause of Josephs selling into Egypt. And when I came into Egypt, and was put inward by him as a spie, then perceived I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, and having Gods spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the rest of my brethren. Therefore my children keep your selves from all spite and envie, and walk in singlenesse of mind, and good conscience, after the example of our Fathers brother, that God may give you grace, glory, and blessednesse.

A remedy against envie.

your heads as you see in him. Of all the dayes of his life, he did never cast us in the teeth with it, but loved us as his own soul, and more than his own Children, honouring us, and giving us Riches, Cattel and Corn abundantly. You therefore my children love ye one another with a good heart, and put from you the spirit of Envie, for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body goodly, and his mind affrighted with trouble, and appearing unto men, as it were with a pernitious Spirit, and pouring out poyson. Therefore was Joseph faire of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children your hearts be meek before the Lord, and

A sure token of good.

Properties of Envy, 1. Corruption of life. 2. Distemperature of body. 3. Small

Gen. 39. A token of a quiet mind.

walk right before man: so shall ye find favour both with God and Man, and beware that ye fall not to whoredom. For whoredom is the mother of all naughtiness, separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your children shall be corrupted with whoredom, and do Levi wrong by the Sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sins of your souls. Now if you put from you all enviousness, and all stiffneckedness, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my savour shall be as the sent of Libanus, and my holy ones shall be multiplyed as the Cedars for ever, & their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish, together with all the remnant of Amelek. All the Capadocians shall perish, and all the Sechians shall likewise be destroyed.

Effects of whoredom. Gen. 49.

Parents teaching not their Children are guilty communities of concord.

Exod. 17.

Then shall the land of Cham fail, and all the people goe to wreck. Then shall the earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall raign over hurtful fiends: then shall I arise again in joy, and bless the Highest in his wonderful works: for God taking a body upon him, and eating with men, shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two Tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi, the Prince of Priests, and of Juda, the King of Kings, God and Man. He shall be save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children, to keep these things throughout all their generations.

And Simeon making an end of these his sayings and commandements, to his children, slept with his fathers; when as he was of the age of an hundred and twenty

years

yeats. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron: and they conveyed him privily in the warre of the Egyptians. For the Egyptians kept the bones of Joseph, in the Kings Treasure. For their Inchanters told them, that wheresoever Josephs bones were carryed away, there should be such a plague of mist and darknes among the Egyptians, as one brother should not know another, no not even by Torch-light: and Symeon's children bewailed their Father according to the rite of mourning, and continued in Egypt, till the day of their departing thence, under the hand of Moses.

The Testament of LEVI, mad to his Children at his death, concerning Priesthood.

Else sin, be just, rage not, give light,
Ye Preachers of Gods Word:
For what else sheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

The TESTAMENT of LEVI.

THe Copy of Levies words, namely, which he spake to his children concerning all the things which they should do; and which should happen unto them, until the day of judgement. He was in health when he called them unto him, for he knew before when he should die. So when they were come together he said unto them.

I Levi was bred and born in Charran, and afterward came with my Father into Sichem. I was at that time but young, about 20 years old, when I helped my Brother Simeon to revenge our sister Dina, against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own wayes, and how unrighteousness had builded her self a fortress and wickedness sat upon the Throne thereof. And I was very for mankind, and besought the Lord to save them. Then there fell asleep upon me, and I saw a very high Mountain. It was the Mountain of Aspis in Abelmuel. Behold the Heavens opened, and the [illegible]

gel of God said unto me, Levi, come hither; and went from the first heaven to the second, and there saw the water hanging between the one and the other. And I saw the third heaven much higher than them both: for the height thereof was infinite. And I said to the Angel, What meaneth this? And the Angel answered me, Marvel not at these things, for thou shalt see four heavens yet higher, and without comparison when thou comest up to them. For thou shalt stand by the Lord, and be his Minister, and utter his secrets unto men, and preach of the deliverer of Israel which is to come, by thee, and by Juda, the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shalt thou have thy fields, vineyards, fruits, gold, and silver. Therefore learn, as touching the seven heavens; The lowest is most lowring, because it is nearest to all the unrighteousness of men. The second, hath fire, snow, and ice, prepared by the Lords appointment against the day of Gods rightful judgement. In it are all the spirits of vengeance for the punishing of the wicked. In the third, are the powers of Hosts ordained a-

Christ.

Christ.

gainst

gainst the day of judgment, to take vengeance upon the spirits of Errour and Belial. In the fourth, above these, are the Saints: for in the higher places dwelleth great glory in the holy of all holies above all holiness. In the next unto this, are the Angels that do serve in Gods presence, and seek his favour in all the ignorances of the righteous. They offer to the Lord the sweet savour of a reasonable service, a sacrifice without bloud. In the other that is under this, are the Angels that bring answers from the Angels in Gods presence: In that which is above it, are the thrones and potestates, wherein is continual offering up of hymnes unto God. Therefore whensoever the Lord looketh upon us, all of us are moved; Yea, and even heaven, earth, and the bottomless [illegible] are moved at the sight of his greatness, but the children of men being witless, shall sin and provoke the highest unto wrath. Now therefore understand that the Lord will execute judgment upon the Children of men. Because that men will still continue in unbelief and unrighteousness, even when the stone shall cleave asunder, the Sun be darkned, the [illegible]

up, the fire ſunke, and all creatures be troubled at the ſtirring of the inviſible Spirit, and the ſpoyling of hell in the paſſion of the bigheſt, therefore ſhall they be condemned to puniſhment. The bigheſt then hath heard thy prayer to ſeparate thee from unrighteouſneſs, and to make thee his ſon and ſervant, and a Miniſter in his preſence, a Lanterne of knowledg to lighten Jacob throughly, and ſo be, as a day Sun among the children of Iſrael, and unto thee and thy ſeed ſhall the power of bleſſing be given, till God viſit all Nations in the bowels of the mercy of his Sonne for ever. Nevertheleſs thy ſons ſhall lay their hands upon him to crucifie him, and for this cauſe is wiſdom, and underſtanding given unto thee, to give thy children knowledge of him; becauſe that if they bleſs him, they ſhall be bleſſed, and they that ſhall curſe him ſhal periſh in his light. And the Angel opened me the Gates of Heaven, and I ſaw the holy Temple and the bigheſt ſitting on the Throne of glory, and he ſaid unto me: Levi I have given thee the bleſſings of the Prieſthood till I come my ſelf to dwell in the [illegible] of Iſrael. Then the Angel brought [illegible]

Gen. 14. A Miniſter what he ſhould be.

Mat. 5. Head of the Prieſthood prophecied. Chriſt his paſſion prefigured.

Chriſt.

down to the earth, and gave me a shield and a sword, saying: Execute vengeance in Sichem for Dina, and I will be with thee, for God hath sent me. And at that time I slew the sons of Hemor, as it is written in the Tables of Heaven. And I said unto him, Lord I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And he answered, I am an Angel which excuseth Israel, that he might not be stricken for ever, because all wicked spirits lie in wait for him. Afterward being waked, as it were, out of sleep, I blessed the most highest, and the Angel that excuseth the off-spring of Israel, and all righteous men. And when I came to my Father, I found an Aspe of brass, whereupon the Hill took the Name of Aspis, which is hard by Gebat on the right side of Abila. And I laid up these sayings in my heart, and I counselled my father and my brother Ruben to perswade the sons of Hemor to be circumcised, because I was zealously greived for the abomination which they had wrought in Israel. For first of all I killed Sichem, and then Simeon killed Hemor, and after him came our Brethren, who smote the City with the edge of the sword. When my father heard of it, he was angry, because they had received circumcision, and were killed afterward

Gen. 34.

Christ our Redeemer.

The Dist. of a Minister.

Gen. 17.

Gen. 17.

ward, and therefore he dealt otherwise with us in blessing. For we sin in doing it against his will, and he fell sick the same day. But I knew then, the Lord intended evil to the Sichemites, because they had heretofore purposed to have done the like unto Sara, as they did unto our sister Dina: but GOD letted them. And they persecuted our Father Abraham (as then a stranger) and carryed away his cattel; and furthermore did beat, Jeblac very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father: Sir, be not offended, for God will bring the Canaanites to nothing before thee, and give their land unto thee, and unto thy holy one after thee. For from henceforth Sichem shall be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto

The manner, not the doing, rebuked.

The sin of the *Sichemites*.

Raped *Dina*.

Persecuted strangers.

Gen. 32.

Ravished their wives.

Gen. 35.

The ministery described.

me

me, Up, put on the Stole of Priesthood, the crown of righteousness, the Rational of understanding, the Robe of Truth, the Breastplate of Faith, the Mitre of Holiness, and the Ephod of Prophesie. And to every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgement. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cleathed me with a glorious Robe down to the ground. The third did put upon me a linen garment like to an Ephod. The fourth girded me with a girdle like to purple. The fifth gave unto me, an Olive bough, very full of fatness. The sixt did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense, to the intent I should execute the Office of a Priest unto the Lord. And he said unto me, Levi, unto thee principal things is thy seed appointed of God: namely, to be a sign of the glorious Lord that is to come, and he that believeth shall be first. The great lot shall not fall upon him, the second shall be to Priesthood, and the third shall have a new name, because a King shall rise up in Juda,

Exod. 28. Levit. 8.

and renew my Priesthood according unto the figure of the Gentiles, among all Nations. But the comming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee and to thy seed, and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges, and Scribes: for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other: I laid it up in my heart and shewed it not unto any man living upon the earth. The first two dayes I and Juda went to our grand-father Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my Father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods Angel had shewed it to me, and he taught me the Law of Priesthood, Sacrifices, Burnt-offerings, Fillings, Free-will-offerings and offer-

A distributing excludeth the sole receiving of the Sacrament.

Exod. 29. Lev. 1. 2. 3.

ings

ings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, My son, give no ear to the spirit of fornication, for he will follow thee and defile thy holy things by thy seed. Therefore take thee a wife in thy youth, such as one that hath not any blemish nor uncleanness, nor is of the kindred of the Alophytes or of the Gentiles. And before thou enter into the Holies, wash, and likewise, ere thou sacrificest; and also, when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up the first born of all things, and the first fruits of thy wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you: for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall seduce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Vail of the Temple

An exhortation for Ministers.

A Minister may be married. *Lev.* 21.

He must come with a pure mind to execute his office. *Levit.* 1, 2, 3, 4.

A comfort for godly Parents.

A Prophesy of the destruction of Israel.

The Realm grieved where Ministers is wicked.

shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the house which the Lord shall choose, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a wife, whose name was Melcha, and she conceived and bare me a son, and called his name Gershon, because we were but strangers in our land; for Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The second was Caath, who was born the five and thirtieth year. I saw a vision eastward, how all the Congregation stood up aloft, and therefore I called his name Caath, which signifyeth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life. And because his mother was hardly delivered of him, she called him Merari, which is as much to say, as my bitterness. And in the threescore and fourth year of my life, was my daughter Jochebed born in Egypt: and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni and Schimi. The sons of Caath were Amram, Yshvar, Hebron

Gen. 36. Levi his progenie.

Exod. 6.

leon and Uziel: and the sons of Merari were Mahali and Mushi. In the fourscore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of Priesthood. At eight and twenty years I took a wife, and at fourtie years old I entred into Egypt; and behold, ye be now my childrens children in the third generation. Joseph died in the hundreth and tenth year. And now my children, I warn you fear the Lord your God with all your heart, and walk plainly in all things according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the Law of God without ceasing all their life long. For whosoever knoweth Gods Law, shall be honoured, and, go whereso ever he will, he shall be no stranger: also he shall have more friends then his fore-fathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sons, deal righteously upon earth, that you may find Heaven, & love good things in your minds, that you may find them in your life. For if you love evil things

Levi made Priest at 18 years. Married at 28.

shall find and reap all manner of combrance and trouble. Get ye wisdom in the fear of God: for if captivity come, and Cities and Countries be destroyed, Gold and Silver and all possessions perish; but none can take away the wise mans wisdom, save only the blindness of ungodlinesse and sin. For his wisdom shall become a shield to him among his enemies, and make a strange country, to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our Brother Joseph. And truly, my children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you your brethren shall be confounded, and made a scorning-stock to all Nations. Howbeit our Father Israel is clear from the wickedness of the high Priests, who shall lay hands upon the Saviour of the world. The Heaven above the earth is clean, and you be the lights of the Heathen as the Sunne and the Moon. What shall all the Heathen do, if you be overdarkened with wickedness, and bring cursedness upon your Country? for whose sakes the light of the

world

Sin blindeth wisdom.

Commodities of wisedom.

Christ his death and spitefulness of the Jews prophesied. Mat. 27.

Ministers what they are.

word is put into you, to inlighten men withal: this light of the word shall you most wilfully steal, and teach commandements contrary to the righteousness of God. Ye shall purloin the Lords offering, and filch away pieces of it before you do your sacrifices unto the Lord, ye shall steal away the choisest things, and eat them disdainfully with Harlots, teaching Commandements of covetousness. Ye shall defile maried women, and force maidens in Jerusalem. You shall match your selves with whorish Harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom and Gomorrha, and ye shall be swoln with wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also being puffed and swoln up with pride against the Commandements of God. For this cause shall the Temple which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you and your selves become captives to all Nations, and be loathed and abhorred among them, and thereby cause the

The wicked Priesthood and their misery described. 1 Sam. 2.

A prophesie of their destruction.

shame and confusion, through Gods rightful iudgement: and all that see you shall shun you. And were it not for our Fathers Abraham, Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore, I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, slain the sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the Highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not be clean; but you shall be accursed among the Heathen, and despair shall ever you till he visit you again, and mercifully receive you through faith and water. And forsomuch as ye have heard of the threescore and ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile, the first anointed into the Priesthood shall be great,

A prophesie of Christs persecution. Mark the right portraiture of the Shaveling generation.

Christ and his Members.

Hope, faith and the holy Ghost justifieth and not merits.

and

and talk to God, as to his father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the weakness of the beloved sort, and his Priesthood shall be honourable, and he shall be glorified amongst all men. The third Priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, throughout all Israel, every man shall hate his neighbour. The fift shall be held fast in darkness, and likewise the sixt and the seventh. And in the seventh shall be such abomination doth before God and man, as I am not able to express. Howbeit that the doers thereof shall not be known. For this cause shall they be in Captivity & corruption, and their land and substance shall be destroyed, but in the first week they shall return into their desolate countrey, and renew the Lords house. In the seventh week, shall come idolatrous Priests, covetous warriours, unrighteous Scribes, and filthy abusers of men, children, & beasts. After that the Lord hath sent vengeance upon them in the Priesthood, then will God raise up a new Priest, unto whom all the words of the Lord shall be opened: and he shall execute true

Christ and his true Ministery described.

true judgment upon earth many dayes, and his Star ſhall ariſe in heaven. As a King ſhall he ſhead forth the light of knowledge in the open ſhunſhine of the day, and he ſhall be magnified ouer all the world, and be reſtored and ſhine as the Sun upon the earth, and driue away all darkneſs, and there ſhall be peace vpon all the earth. In his dayes the heauens ſhall reſoyce, the earth ſhall be glad, the clouds ſhall be merry, the knowledge of the Lord ſhall be poured out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords preſence ſhall reioyce in him. The heauens ſhall be opened, and out of the Temple of glory ſhall ſanctification come upon him with the Fathers voice, as from Abraham the Father of Iſaac, and the glory of the Highest ſhall be ſpread out upon him, and the Spirit of vnderſtanding and ſanctification ſhall reſt vpon him; whereof he ſhall giue abundantly and mightily to his children in truth for euermore, and there ſhall none ſucceed him from generation to generation, world without end. In his Prieſthood all ſin ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him, and he ſhall open the gates of Paradiſe, and ſtay the threatning ſword

Chriſt lighteneth the world.

Baptiſme of Chriſt prophecied.

No Prieſthood ſhall ſucceed Chriſts Prieſthood.

sword against Adam, and feed the Lambs with the fruit of life, and the spirit of holiness shall be in them: He shall bind up Belial, and give his own children power to tread down hurtful spirits, and the Lord shall rejoyce in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac and Jacob, be glad, and then shall I and all Saints rejoyce. Now, my children, ye have heard all. Therefore unto choose you either light or darkness, either the Law of the Lord, or the works of Belial. And we answered our Father, saying: We will walk before the Lord according to his law. And our Father said, the Lord is witness, and his Angels are Witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered, We will be witnesses, Levi rested with his charge given unto his children.

Christ our propitiator.

Christ giveth power to his to tread down Spirits.

And stretched out his feet, and was put to his fathers, when he had lived an hundred and seven and thirty years, and they laid him in a coffin, and buryed him afterward in Hebron, besides Abraham, Isaac, and Jacob.

The

The Testament of JUDA made to his Children at his death concerning valiantness, covetousness, and fornication.

[illegible] Princely state
[illegible] Juda, suffering not his mate.
The Scepter, Lion, Purse and Crown,
Betoken glory and renown.

The TESTAMENT of

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his children at the time of his death: when they were come together before him, he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters. And when I came unto mans estate, my father Jacob prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works, both abroad and at home. Upon a time I [illegible] a Hind, and ran after her, and caught her, and made good meat of her for my [illegible]. Also I out-ran the Roes, and overtook all things that were in the fields, [illegible] I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a [illegible] taking him by the paw, overthrew [illegible] all wild beasts that [illegible] I had been a Dog. I [illegible] a wild Boar, and [illegible]

[illegible]

5. tare him in peices. In Hebron a bastard Lyon leapt upon a Dog, and I catching him by the tail, slung him away by and by, and he
6. brast asunder. In the borders of Gare a wild Bull was feeding in the fields, and I took him by the horns, and swinged him about, and
7. finally killed him. There came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, slept to King Sur, and striking up his legs, overthrew him, and so slew him.
8. Also I killed another King named Thaphes, sitting on his Horse, and so scattered all their
9. people. I overtook King Achor a Giant on Horse-back, shooting forward and backward: and, throwing a stone of threescore pound weight upon his Horse, I overthrew him and killed him, and fighting two hours with Achor, at length I clave his shield, and maimed his feet, and finally slew him. As I was pulling off his brestplate, behold eight of his friends assailed me, whereupon I filled my hands with stones, and slinging them at them with a sling, slew four of them, and put the other four to flight. Also our father Jacob slew the Giant Beelisa King of all the Kings who was mighty and huge, of the stature of twelve cubits. By reason
10. whereof fear fell upon them, and they [illegible]

their fighting against us. For this cause my father was careful of me when I was in battail with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handsel was a greater battail to us then that which we had at Sichem: in somuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, skaled the Wals of their City and there slew two Kings more; and so we delivered Hebron and led them all away as prisoners. Then the next day we went to a strong walled, and unapproachable City called Areca, which threatned to wil us. Therefore I and Gad went to the East-side of the City and Ruben and Levi unto the West and South-side. They that stood upon the wals, supposing there had been no mo but Gad and I, did set fire upon us while in the mean time my brother that lay in stale, brake out upon the other two sides, and skaling the wals with Ladders entred the City ere our enemies wist it, and so we won it by the [illegible] and set fire upon the Tower, [illegible] such as were fled into it. As we [illegible] the men of Thassie lay in wait for our

prey.

prey, and took it with our children. But we followed them to Thaffie, and slew them and burged their City, spoiling all that was in it.
11 And while I was at the waters of Gureba, we fell upon the men of Jobel, that came against us in battail, and slew and spoiled both them, and also their complices, that came to their aid from Selon, so as we gave them no respite to return again upon us. The fift day after, there came men from Machir to fetch away our prisoners whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get
12 up to the place that they came from. And when we came to their City, their women tumbled down stones upon us from the top of the hill whereon their City stood; but I and Simeon coasting to the backside of the Town, got unto the higher places, and destroyed the whole City. The next day it was told us, that the Cities of two Kings came against
13 us with a large host. I therefore, and Dan, feining our selves to be Amorrheans and fellows with them, went into their City, and taking the entrances in the dead time of the night, did set the gates wide open to
14 our brethren that came after us: by means whereof, we destroyed them, and all that they had; and when we had sacked the City,

did cast down the three walls thereof. Then went we to Thamna, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood above me: But they threw stones out of slings upon me, and shot arrows at me; and had killed me, but that my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and fled humbly unto my Father, who made a Covenant with them, so as we did them not any more harm, but received them into league with us, and delivered them all their prisoners. Then builded I Chamma, and my father builded Rhambabel. Twenty years old was I when this war was made, and the Canaanites were afraid of me, and of my Brethren. I had much cattel, and my chief beardsman was Iram of Odollam, in whose company I saw Berla King of Odollam, who made us a feast, and with many intreatance gave me his daughter Berhisees wife, which brought me forth Er, Anan, and Sylon, of which three God slew two children, for Sylon lived, of whom some of you be the Children. My father and me made everlasting peace with his brother Elan

his Children. When the eighteen years were past after our coming out of Mesopotamia, in the fortieth year of my life, Esau, our Fathers brother, came upon us with a great strong Hoast, and was slain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We also followed upon the Children of Esau, but his City was very strong with high walls, and gates of iron and brass, so as we could not enter into it, howbeit we did shut them up within it, and besieged it. Now when they shewed not themselves abroad in twenty dayes together, I put my Helmet upon my head, and in the sight of them all, set up a ladder, and, obaling the wals, slew four of their noble men with a stone of the weight of three talents. The next day, Ruben and Gad went and slew threescore others. Then they offered peace, and we by our fathers advice, received them unto tribute. And they gave us two hundred quarters of corn, five hundreth bates of Tyl, and a thousand and five hundred measures of Wine, until we went down into Egypt. After this, my Son Er, marryed Thamar of Mesopotamia, the Daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the land of Caanan. Therefore the Angel of the Lord slew him

and A-
slain for
using
benefit
lawful
rriage.

the third night after his mariage, when he had not yet accompanyed with her, by reason of his mothers subtilty, and so dyed in his naughtiness, for she was loth that he should have had any children by her.

When Anan was marriageable I gave Thamar unto him, and he likewise of a spite accompanyed not with her, notwithstanding that he lived a full year with her, and when I threatned him, then he companyed with her, but yet by his Mothers commandement he let his seed fall upon the ground, and so also he dyed in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spited Thamar, because she was not of the daughters of Canaan as her self was. Now I knew the off spring of Canaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out Wine, I was deceived with drunkenness, and fell in Lode with her.

Upon a time while I was away, he marryed Sylon to a woman of Canaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she dyed in the wickedness of her sone. Two years after these things, as I went to shear my Lodes, Thamar decking herself like a Bride, sat her down at the gate of the City. For it was the

Apparel, Beauty, and Wine provoke whoredom.

cuſtom of the Amorites, that their brides do ſet themſelves forth at the gates of their Cities, by the ſpace of ſeven dayes together, to be abuſed by fornication. I therefore being drunken with the waters of Horek, knew her not, by reaſon of Wine, inſomuch that her beauty together with the attire in decking of her ſelf deceived me, and thereupon turning aſide unto her, I ſaid, Shall I come in unto thee? and ſhe anſwered, What wilt thou give me? and I gave her my ſtaffe, and my Girdle, and the crown of my Kingdom. Upon my companying with her, ſhe conceived: afterward I not knowing my ſelf to have been the doer thereof, would have put her to death for it. But ſhe having kept my pledges in ſtore, ſhewed me with them: and when I had heard my own words of her in ſecret, in which I had ſpoken to her when I lay with her in my drunkenneſs, I could not put her to death, becauſe it was of the Lords doing, but I touched her not any more to my dying day. For when I had done this abomination in Iſrael, leſt ſhe might work wyles with me, I ſaid I would fetch my pledges again of her: but when I enquired for her, the Kolonſmen ſaid there was no bride in the City, becauſe ſhe came from another place, and had ſit there but a little while, and ſhe

Fornication is chargeable.

Happy are they that can ceaſe from doing ill.

deemed

deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years old was I when we came hither, and threescore and thirteen years have I lived here. And now my sons hear me your Father in all things that I charge you withall, and keep you all my sayings, in doing all manner of righteousness before the Lord, and in obeying the Commandements of the Lord God, and walk not after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinful in the sight of the Lord. For in as much as I glorye in my battails, and upbraided my brother Ruben with Bilha my fathers wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness and fornication fell upon me, so that I was overtaken both in Bethsue the Chanaanite, and in Thamar the wife of my own Sons. And I said unto my Father in Law, I have made my Father pride to the matter, and therefore I will take thy daughter to my wife. Hereupon he stewed me an infinite mass of gold in his daughters behalf (for he was a King) and decking her with Gold and Pearl, willed her to pour out

It is sinful to any man to glory in felicity.

See what it is to upbraid men their vice.

Wine to us at the Supper. The beauty of the Woman, & the Wine together dazled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the Commandement of God, and of my Fathers, and took her to Wife. According to the intent of my heart, the Lord payed me home for it: for I had no joy of the Children that I had by her. Now therefore my Children be not drunken with wine, for Wine turneth a Mans understanding away from the Truth, and in him kindleth the fire of lust, leading his eyes into error, insomuch as Wine is a servant to the spirit of lechery, to further the feeding of the mind with voluptuousness, and so those twain bereave a man of all power. For if a man drink Wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is Wine, my Sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the City, but went aside unto her in the sight of all men, and committed a great sin in discovering the unclean privities of my own sons. Through drinking of Wine I was not

Children that marry without consent of Parents plagued.

Discommodities of Wine.

1 Blindeth understanding.

2. Servant of lechery.

Fruit of drunkenness.

A drunken man is shameless.

Example.

not ashamed to break Gods commandements in taking a Woman of Canaan to wife. Wherefore my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is, that he be ashamed to over-drink himself. For if he pass that bound, he forgetteth his understanding, and cleaveth to the spirit of Error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty and becometh a bondslave of lechery, & cannot get out of it again, after the same manner that I was made naked. For I gave over my staffe, that is to say, the stay of my Tribe; and my girdle, that is my power; and my crown, that is, the glory of my Kingdom. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God showed me that women from time to time overmaster all men, as well Kings as Tyrants, and bereave great men of their glory. For the poverty of a poor man is a greater fence to him then is the strength of a mighty man. Therefore my children keep measure in

Who ought to drink Wine.

Properties of a drunken man is filthy talk and wicked deeds.

Discommodities of whoredom.

Four notorious Spirits follow drunkenness.

drinking, for there are in it four noysom spirits, that is to wit, of concupiscence, of heartburning, of lechery, and of filthy gain. If ye drink wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink without regard of shame and fear of God, then turneth it to drunkenness, and dishonesty stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarrelling, nor in railing, nor in breaches to Gods Commandements, neither shall you perish before your time. For wine discloseth the secrets of God and Man unto Strangers, like as I bewraped the secrets of God and of my father Jacob to Bethsue the Cananite, which God hath forbidden to be disclosed. Also wine is a ground of anger and Sedition. Wherefore I charge you my sons, that you love not money, ne look upon the beauty of women, for money and womanly beauty made me to overshoot my self in Bethsue the Cananite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my lineage, and hurt the kingdom of Juda, which God hath given me for obeying my Father, for I never rejoined at my father Jacobs Commandments, but did whatsoever he willed me. And Abraham the fa-

ther

1 Concupiscence.
2 Heartburning.
3 Lechery.
4 Covetousness.
Abstinence from Wine, what commodity it hath.
1 It slandereth not.
2 It quarrelleth not nor raileth.
3 It breaketh not the commandements.
4 It perisheth not before the time.

Obedience to parents how profitable.

ther of my fathers blessed me to fight for Israel, and so did Isaac bless me likewise: and I know that the kingdom shall stand by me: but I have read in the Books of Enoch the righteous, that ye shall work wickedness in the latter days. Therefore my children keep your selves from lechery and covetousness, and give ear unto your father Juda: for those things withdraw men from Gods law, and blind the understanding of their minds, and teach them a pride neither suffer they any men to be merry b to his neighbour; they bereave his soul c of all good things, and bow it down in pains and sorrows, also they disappoint him of his rest and sleep d and consume his flesh. Finally, e they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the Word of Godliness: for these two passions are contrary to the commandements of God. He that forbeth them cannot obey God, because they dazel mens minds, and walk abroad as well amongst as of days. My children, covetousness leadeth men to Idolatry. For through doting upon money, he calleth them gods which are not, and compelleth the infected party to grow most likely unto him. For monies sake I lost my children, and had not the penance of the flesh, and the humb-

The discommodities of covetousness.

a Full of Pride.
b Merciless.
c Disquieteth the soul.
d Confumeth the body.
e Contemneth Gods holy Word.

The covetous and lecherous cannot fear God.
Idolatry the fruit of covetousness.

humbling of my ſoul and, had not the prayers of my Father Jacob been, I had dyed as now without children. But the God of my fathers being merciful, and full of pity and compaſſion, knew that I ſinned through ignorance. For the Prince of Error had blinded me, & I overthot my ſelf as a fleſhly man, and being corrupted with ſin, knew not mine own infirmity, but thought my ſelf to be invincible. Know ye therefore my ſons, that two ſpirits do wait upon a man, that is to wit, the Spirit of Truth, and the [illegible]roz, and in the midſt between them is the ſpirit of underſtanding of the mind, to [illegible]roperly is to incline which way it liſteth. For the things that belong both to truth and untruth, are written in the breaſt of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, becauſe all the pithities and ſecrets of mens hearts are written before the Lord, and the ſpirit of truth beareth witneſs of all things, and accuſeth all, and he that ſinneth hath a ſtabbing in his heart and cannot lift up his face to his Judge. And now my Children obey ye Levi, that ye may abide; and exalt not your ſelves above him, leſt ye periſh. The Lord hath given unto me the Kingdom, and unto him the Prieſthood, and hath put the King-

Two ſpirits wait upon a man.

Kingdom a under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the earth, and unto b him the things that are in Heaven. As farre as the Heaven surmounteth the earth, so far doth c the Priesthood surmount the Kingdom that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the firstlings of the children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger: and the one sort are caught Prisoners, and the other sort are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall raign great Whales, which shall swallow up men as fishes, and bring freemens sons and daughters into bondage. They shall take away Mens Houses, Lands, Cattel, and money by force, and wrongfully they shall feed ravens and other greedy fowls with many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousnesse, and there shall be false Prophets like storms, which shall per-

a In respect that heavenly things are better then earthly, not in external rule & government.

b Ergo, jure divino, the Pope can challenge no earthly power.

c Not in power and rule, but in the excellency of the office appertaining to God. Tyrants and wicked men described and prophesied.

Mutual diſcord is a plague for Tyrants.

perſecute all righteous men. But the Lord ſhall ſet them together by the ears among themſelues, and there ſhall be continuall wars in Iſrael, and my Kingdom ſhall be knit up in ſtrangers, till the Sauiour of Iſrael come, euen til the coming of the God of righteouſneſs, that Jacob and all Nations may reſt in peace, and he ſhall maintain my Kingdom in Peace for euer. For the Lord hath ſworn to me, that the Kingdom of me and my ſeed, ſhall neuer fail worth without end. But I am very ſorry my Children for the filthineſs, and trechery, and idolatry, which ye ſhall work againſt the Kingdom, by following Witches and Conjurers, by bowing your Daughters to deceitful Diuils, by making them inchanters, charmers, and Strumpets, and by intermedling your ſelues with the abominations of the Heathen, for the which things the Lord ſhall bring vpon you *a* famine, and *b* peſtilence, death, and *c* ſword, wrathful *d* beſiedgement, and *e* deuouring Dogs, reproach for friends and foes, loſs and *g* pain of of eyes, ſlaughter *h* of your children, rauiſhing *i* of wiues, ſpoil of your goods, the burning *k* of your Temple, the deſolation *l* of your Countrey, and the *m* captiuity.

Chriſt propheſied of. Note this, ye that ſeek after Witches for loſt goods.

The miſery of *Jeruſalem.*

a Famine. *b* Peſtilence. *c* Death & ſword. *d* Beſiedgement. *e* Deuouring Dogs. *f* Daily reproach. *g* Loſs and pains of eyes. *h* Slaughter of children. *i* Rauiſhing of Wiues. *k* Burning of the Temple. *l* Deſolation of the Countrey. *m* Captiuity. A remedy for theſe. First, Repentance, then Obedience.

up of your selves among all Nations, which shall geld some of you, to make Eunuchs for Idoles: but if you return to the Lord with their hearty repentance & humility and walk in all the Commandements of GOD, he will visit you with mercy, and lovingly deliver you from the bondage of your enemies. After this shal arise among you a star out of Jacob, and a man shall spring out of my seed, which shall walk as the day-sun of righteousness among the children of men in peace, and meekness, and righteousness, and no sin shall be found in him. The Heavens shall open upon him, to pour out the spirit of blessedness upon him from the Father, and he shall shed out the Spirit of grace upon you, and you shall be his children in truth, walking in his first and last Commandements. This is the off-spring of the most high God, and the well spring of life to all flesh. Then shall the Scepter of my Kingdom shine bright, and out of your root shall spring the better of planting, in whom shall grow up the rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac, and Jacob, rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Ben-

The most heavenly benefit of Christ his second coming.

jamin

jamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Reuben Heaven, Issachar the earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Nepthalim the Dainties, Gad the Day-sun, and Aser an Olive-tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into the endless fire. They that are buried in sorrow shall rise in joy: and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong, they that died for the Lords sake, shall wake up unto life, and run in Jacob: yea, they shall run skipping and leaping, and they shall be as Eagles for joy. But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the Law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I lie in bed in my night. Let none of you bury me in costly Cloaths, nor rip my belly, for so hath Joseph

o, but carry me back into Hebron with you. So with these words Juda dyed; and his Children doing in all things as he commanded them, buryed him with his Fathers in Hebron.

Zacharial: Newton

Rosamond: Newton

There onne Booke bought at May Faire a 1666

¶ The Teſtament of ISSACHAR
made to his children at his death,
concerning a ſingle heart.

Learn here a ſingle life,
Not void of pain but ſtrife:
The Sythe, the Spade, the Axe,
Set forth what man he was.

The Testament of *Issachar*.

THe Copy of Issachars Words. He calling his children about him, said unto them, yee children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth son in the reward of Mandrake. For Reuben brought Mandrakes out of the field, and Rachel meeting him took them of him; thereat Reuben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet-sented Apples, which the Land of Aram bringeth forth in high Countries, by the water valleys. And Rachel said, I will not give thee these Apples, because they shall help mee to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my virginity, but that thou wilt have this also? She answered, Let Jacob lye with mee to night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag: for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first hand-fasted unto mee, and served he not my Father fourteen years for mee? What shall I do to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shoul-

His exhortation. Gen. 30.

deſt not have ſeen Jacob in the face at this day. For thou art not his wife, but wert guileſully put to him in my ſtead; my Father deceived mee, and conveying mee away that night, ſuffered mee not to ſee him. For had I been there, this had not come to paſs. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bare mee, and called my name Iſſachar, becauſe of the hire. Then an Angel of the Lord appeared unto Jacob, and ſaid that Rachel ſhould bear but two ſons becauſe ſhe had forſaken the company of her husband, and choſen continency: and if my mother Lea had not given the two Apples for his company, ſhe ſhould have born eight children, whereas by reaſon of that ſhe bare but ſix, Rachel two, and becauſe God viſited her in the Mandrakes; for he knew, that ſhe greatly deſired to company with Jacob, for Iſſues ſake, and not for luſt of pleaſure: for ſhe laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, becauſe that although ſhe had a mind unto them, yet ſhe ate them not, but offered them to the Prieſt of the moſt High, which was in thoſe daies, and laid them up in the Lords houſe. Therefore my Children, when

I came unto mans state, I walked with an upright heart, and became Bayliff of Husbandry, unto my fathers, and brought them the fruits of their Lands in their due seasons, and my father blessed me, when he saw how I walked, plainly and simply. I was no busy body in my doings, I was not hurtful nor spightful to my neighbour, I railed not upon any man, neither dispraised I the life of any, that walked in singleness of minde. By reason hereof, when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my father did always rejoyce of my simplicity. For whatsoever pains I took, first of all I offered all the first fruits, and the first ingendred cattel unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands. Yea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the

The godly life of Issachar, and his true dealing.

An example for godly children.

A pattern of a virtuous life.

With a plain dealing man the Lord is pleased.

Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his neighbour, lusteth not after diversity of meats, delighteth not in apparel, nor beautifieth himself long time, but only hath an eye to Gods will and the spirits of errour can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: wrath overmastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly errour, lest he should oversee any of the Commandements of God. Therefore, my Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the Earth, in all manner of Husbandry, offering presents to the Lord with thanks giving, who blesseth the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day: for there is none other portion given

A single hearted man described who he is.

Learn you children of the earth.

giventhee, than of the fatness of the Earth, whose fruits come by painstaking: for our father Jacob blessed mee with the benefits of the Earth, and the firstlings of fruits, Levi and Juda are glorified of the Lord, among the Children of Jacob, for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdome, Therefore obey ye them, and walk plainly as our father Jacob did, for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness, leave Gods Commandements, and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies.

Obediende and plain dealing commended.

A Plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon mee. I have not known any woman but my wife,

The innocency of *Issachar*. A godly pattern to follow.

neither have I committed whoredom in the lust of mine eyes. I have not drunk wine unto drunkennesse, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heavinesse, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pitiful all the daies of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will flye from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wilde beasts into subjection to you, because yee have the Lord of Heaven with you, if ye walk with him in singlenesse of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he stretched out his feet and dyed in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

Mention of our Lord Jesus Christ. Learn you wealthy of the earth.

The

¶ The Testament of ZABVLON, made to his Children at his death, concerning compassion and mercy.

The poor man at home Zabulon *fed,*
The stranger unknown also cloathed:
When ship did sail } *but gave him wit*
God did not fail, } *to govern it.*

THe charge that Zabulon gave to his Children, in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye mée, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten, my father was greatly increased in Sheep and Cattel, by reason of the good luck that he had through the streaked rods. I wist not, my Children I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers, from our father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling upon his knées, said unto them, Have pity upon mée my brethren, have pity upon the bowels of our Father Jacob. Lay not your hands upon mée to slay

His exhortation. when it was given, *Gen.* 30.

The love of *Zabulon* towards *Joseph*.

shed innocent blood, for I have not sinned against you. If I have done amiss, nurture mee with chastisement, but lay not your hands upon mee, for our father Jacobs sake. Upon his saying of these words I being moved with compassion, came and wept, and my heart melted within mee, and all the substance of my bowells were loosened upon my soul. Also Joseph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw mee weeping with him, and them coming towards him to kill him, he fled behinde mee, and besought them to take pity of him. Then Reuben steping in, said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, and found no water in it, God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I no consent to the sin against Joseph: but Simeon, Gad, and the other of my brothers taking money for Joseph, bought shoes with it for and for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood,

A good conscience refuseth no tryal.

Love between brethren is as a precious ointment.

Mutual love is mutual safety.

A figure of Christ betrayed.

but

but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is writen of him that would not raise up seed to his brother. I have loosed Josephs shooe. For when we came out of Egypt the young men unbuckled Josephs shoes at the Gate, and so we worshipped Joseph, as if it had been Pharaoh: and not onely worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did taste no meat by the space of two daies, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should step thither and kill him: When they saw that I ate nothing, they set me to keep him till he was sold. He was in the pit, three daies and three nights, without repast, yet he was sold. Reuben hearing that he was sold in his absence, rent his garments,

Juda careful for his Brother.

Reuben his love toward Joseph.

garments, and wept, saying, how shall I look my Father Jacob in the face? and therewithal taking money, he ran after the Merchantmen: but he could not find them, for they had left the Kings highway, and were gone away apace by bylanes, and Reuben ate no meat that day. Dan therefore coming unto him, said; Weep not, neither be sad for the boy: for I wot what we may say unto our Father Jacob. We will kill a Kid, and stain Iosephs coat with the blood of it, and say unto him, see if this be thy sons coat or no; for when they intended to sell Joseph, they stripped him out of our fathers coat, and put upon him an old coat of a bondservant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in peeces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him, Why shouldest thou not give it us, seeing that thou onely art the worker of this mischief in Israel? Hereupon he gave it them, and they did as Dan had counselled. And now my children, I warn you, keep the Lords commandements, be mercifull to your neighbours, and have inward

Mark the wicked policy of the ungodly.

Zabulon his exhortation.

Compassion to be shewed as well to beasts as men.

ward compassion towards all, not onely men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children, have compassion in your bowels, because that as any man dealeth with his neighbour, so will God deal with him. For 2 children of my brothers fell sick also, and died for Josephs sake, because their Fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea-coast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the sea, I above unhurt. I was the first that made a Fisher-boat to float on the Sea, for God gave me understanding, & wisdom therein, so that I did set up a mast in the boat, and fastned a sail in the midst of the wood, and coasting along the shore in it, I fished for my fathers houshold, till we came into Egypt: and for pity sake, I gave of my fishing to every stranger that I met with: if there were any forreiner born, or any sick body, or any aged person, I boiled my fish and dressed it well, according to every mans

The unmerciful punished, both they and their children.

Fishers Boats first invented by Zabulon but God gave the wisdome. Gen. 49

The singular compassion of Zabulon.

need,

need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore, my children, take pity indifferently of al men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if ye have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand followed not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yerned upon him for compassion. You therefore, my children, have earnest & inward mercy towards all that are in misery, that

Note.

Zabulon's mercy in giving food.

A merciful deed to cloath the naked.

Inward compassion wanting in many, for yet.

A rare example of a merciful heart.

God

God having pity upon you, may be merciful to you likewise. For in the last daies God will send his mercy upon the earth, and whersoever he findeth inward and hearty mercy, there will he dwell, for look how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart yern: whom look ye upon my children, and learn to forget the harm that is done to you. Love ye one another, and do not one of you think upon anothers ill dealing, for that breaketh unity, and displeaseth all kindred, & troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, & see how it washeth away the sand, when the stones and timber are removed asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it commeth to nothing: and so shall you, if you be divided among your selves; therefore divide not your selves into two heads: for all things that God hath created have but one head apeece. He hath given a man two shoulders, two hands, and two feet: but yet do all the members obey one head,

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

Apt similitudes

An exhortation to concord.

head. I know by the writings of my Fathers, that in the last days ye shall depart from the Lord, and be divided in Israel, following two Kings, working all abomination, and worshipping all manner of Idols, and your enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: and afterward you shall remember the Lord, and repent and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the lewdnesse of the children of men, because they be flesh, and the spirits of Errour beguile them in all their doings. After this shall God himself raise up unto you the light of righteousnesse: and wholesomnesse & mercy are in his punishments. He shall redeem all men from the bondage of Belial, and all the spirits of errour shall be troden down, and he shall turn all nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name; nevertheless by the wickednesse of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my children be not sad for my death, neither be ye out of heart

The end of discord is misery.

heart because I leave you. For I shall rise up again among you, as a Captain in the midest of my Tribe, among as many as have kept the Law of the Lord, and the commandements of their father Zabulon. But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the daies of your life. As he had spoken these words he fell asleep, to his singular benefit: and his sons laid him in a Coffin, and carrying him back again unto Hebron, buried him there with his fathers.

The state of the wicked at the latter day.

James Swindells Book 1745

James Swindells Book Anno 1745 The 1745 1745

The Testament of *Dan*, made to his children at his death, concerning anger and lying.

The Serpent with weapon, and Dan *declare*
The intent of those men that wrathful are.

The Testament of Dan.

THe Copy of Dan his words, which hée spake unto them in his last daies: in the hundred five and twentieth year of his life, he called his Tribe unto him and said:

Yée Children of Dan hear my sayings, and give héed to the words of your Fathers mouth. I lived in mine heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtfull things, as lying and anger, because they teach a man all manner of naughtinesse. I confesse unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulnesse and pride said unto mée: Thou art his son tée, as well as he. And one of the spirits of Belial wrought with mée, saying Take this sword, and slay Joseph with it, and when he is dead, thy father shall love thée. This was that spirit of spightfulnesse which councelled mée to devour Joseph, as the Leopard devoured a Kid. But

Heart and outward profession must be consociate. Lies and anger schoolmasters of evil life. Self-love thinketh himself as good as others. Desire of prerogative entiseth to murther.

the

the God of our Father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Sceptors in Israel by committing that wickednesse. And now my children, I tell you of a truth, that unlesse you keep your selves from this spirit of lying and wrath and love truth a long suffering, ye shall perish. Wrath is blinde, my children, and no wrathful man looketh truth in the face, because that although they were his a father and mother, yet doth he hold them all his enemies: though he be his brother, yet he b knoweth him not: though he be the Lords c Prophet, yet obeyeth he him not: though he be a d righteous man, yet he regardeth him not: and though he be his e friend, yet he considereth it not. For the Spirit of wrath befetteth him with the snares of errour, blinding his natural eyes, and dimming the eyes of his mind by falshed, and giving to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart, for he giveth him a self-willed heart against his brother, to spight him, and envy him. My Sons, wrath is mischievous, for it becometh a Soul to the Soul, and subdueth the body to it self by over-mastering

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his [illegible] [illegible]

b He knoweth not his brother.

c He obeyeth not the Minister.

d He regardeth not the righteous.

e He considereth not his friend.

The proportion of [illegible]

the soul, and giveth power to the body to work all wickednesse. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

A wrathful man worketh three waies. 1 By servants. 2 By riches. 3 By himself.

Therefore he that is wrathful, if he be a man of might, hath treble power in his anger. One, through the help and furtherance of his Servants: Another, of his riches, wherethrough he perswadeth and overcometh his unrighteousnesse: and a third, of the nature of his own body, which of it self worketh evil. And though he that is angry be a poor man, yet hath hee his naturall power doubled. For the said spirit doth alwaies further his wickednesse, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand, that his deeds may be wrought in untrustinesse and lying. For Satan doth first of all sting him by speech, and when hee hath once pricked him forward, hee strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be

Two instruments of wrath, bitter speech: violent hands.

not

not puffed up, nor changed into voluptuousnes and fiercenes of countenance, for when a man heareth a thing that misliketh him, first it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angrie. Now therefore my children, if ye fall into any losse and hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Bear your losses willingly, & be not out of quiet for it: for unquietnes engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the minde is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children keep the Lords Commandements and Laws, eschew untruth, and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incumberance, and so shall ye be in quiet, and ye shall have the God of peace, & Belial shall not prevail against you. Love the Lord all your life long, and love ye one another with a stedfast heart. For I see

Remedy against wrath is forbearing of words.

The effect of impatience.

He prophecieth their wickednesse.

sure that in the latter days ye shall depart from the Lord, and walk in naughtinesse, working the abominations of the Gentiles, and haunting wicked women in all lewdnesse, by the working of deceitful spirits in you. For I have read in Enoch, that Satan is your prince, and that all the spirits of fornication and pride, shall ply themselves in laying snares for the children of Dan, to make them sinne before the Lord. But my children stick ye unto Levi, and look upon him in all things. The children of Juda shall snatch away other mens goods like Lions through covetousnes. For this cause shall ye be led away with them into captivitie, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercie, and he shall bring you into his holy place, & proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make War against Belial, and give our young men the victory in revengement. He shall deliver the unprisoned soules of the Saints from Belial, and turn your unbeleeving hearts to the Lord, and give everlasting peace to such as call upon him.

A note for covetousnesse.

repentance obtaineth mercy.

A prophecy of Christ his humanity.

Christ lively described.

him. The Saints shall rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowlinesse and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my Children, fear the Lord, and beware of Satan and his spirits. And draw near to God, & to the Angel that excuseth you: for he is the Mediator between God and man to set peace in Israel. He shall stand against the Kingdome of the enemie, and therefore will the enemie labour to overthrow all that call upon the Lord: for he knoweth, that whensoever Israel decayeth, then shall his enemies Kingdome come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart from iniquitie, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noysom dealings, and put from you wrath, and all untruth. Love

Christ our Mediator. Christ assisteth us in all temptations.

truth and mildnesse, and look what you have heard of your Father, deliver it over to your children, that the Father of nations may receive you. For he was stedfast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousnes, that ye may stick to the righteousnes of the Lords law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophecied to them, that they should one day neglect Gods Law, and estrange themselves from the ofspring and native Country of Israel, so came it to passe.

The

The Testament of *Nepthalim* made to his children at his death, concerning goodnesse.

Run Nepthalims *race, but run apace,*
Embrace his goodnesse and trustinesse,
If your state you see servants to bee,
Then God will you blesse, & give success.

The

The Testament of *Nepthalim.*

The Copy of Nepthalim's Testament, concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh moneth, the fourth day of the moneth, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoak in the morning from sleep, because he was even at death's door, he praised the Lord that had strengthened him, and began to speak to his children in this wise:

My children, give ear to Nepthalim, hearken to your Father's words. I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of mee in Rachel's lap, therefore was I called Nepthalim. And Rachel loved me, because I was born on her lap, and shee kissed mee when I was a little one, saying God let mee see a brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to mee in all things according to Rachel's request.

His birth.

Why hee was called *Neptalim.*

Why Joseph was like Neptalim.

Now

Now my mother Bilha, was the daughter of Rotheus, the brother of Debora, Rebecca's nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free born, and a noble man. Howbeit for as much as hee was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle, wherein he was taken. Afterward shee bare Bilha, calling her, her new hasty daughter, because she was fond of the Dug as son as shee was born. And because I was as swift of foot as a Stag, my father Jacob appointed mee to run of all messages and errands, and blessed mee by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure, and rule. And as the Potter knoweth the use of e-

His family

The swiftness of Mercurius. Gen. 4.

God his wisdome in creating us lively set forth.

very

very of them to what things they be méeteſt, ſo the Lord knoweth the body, how far forth it is fit for godneſſe, and when it beginneth in evil. For there is not any Creature reaſonable, nor unreaſonable, which the Lord knoweth not, for he hath created all men after his own Image: and as mans ſtrength is, ſo is his work: as is his will, ſo is his work: as is his forecaſt, ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſléep: and as is his mind, ſo is his talke, either of the law of the Lord, or of the law of Belial. And lok what diverſity is betwéen light and darkneſſe, or betwéen ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to be ſaid, that there is any bitterneſſe in any thing, either of the face or of other like things. For God hath made all things good in their order or degrée: he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath aſſigned the heart to wiſdome, the belly to the avoidance of the ſtomach, the breaſt to health, the liver to anger, the gall to bitterneſſe, the ſpléen to laughter, the kidnies to craftineſſe, the lyprs to ſtrength.

the

the ribs to comelinesse, the seen to lustinesse, and so forth. So my children do all things in order, and in the fear of God, neither do yee any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darknes. Therefore haste you not to marr your doings through covetousnesse, or to beguile your own souls with fond talke. For by holding your peace with a cleen heart, ye shall be able to keep the will of God, and to cast away the will of the devil; the Sun, Moon and Stars, break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of errour. But do you not so (my children;) know ye that your onely one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them; and be not like Sodom which altereth the order of her nature: likewise the waters altered the order of their nature, and they whom God cursed in the flood, making the earth desolate and fruitlesse for their sakes. My children

All things must bee done in time and order. The reason.

Neptalim prophecieth the misery of his Children.

I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickednesse of Sodom, and the Lord shall bring thraldome upon you, so as you shall serve your enemies, & be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to passe that when they shall be come into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord come a man that poureth out mercy and righteousness upon all men both far & neer. For in the 21. year of my life, upon mount Oliver toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaak my fathers father said to us: Come hither apace and every one of you take hold, according to his strength, for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Judo, jumping

A Vision.

ing up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delivered him twelve boughs of Palm Tree, and Juda shined as the Moon, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not: for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: The Assyrians, Medes, Edamites, Galathites, Chaldees, and Syrians, shall hold the Scepter of Israel in Chrysodome. And again, a seven months after, I saw our father Jacob standing in the Sea of Jamma, and us his sons with him. And behold, there came a ship sailing by, full of dried flesh, without Mariner or Pilot. Upon the ship was written Jacob, and our Father said to us, Let us go to our ship: when we were within it, there rose a sore tempest, and a mighty gale of wind, and our father who held the stern, fell away from us, and then we being tossed with

the storm, were carried into the Sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us, so were we scattered on all coasts, and Levi being clad in sack-cloath, prayed unto the Lord for us all. As soon as the tempest was allayed, the Ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father these two dreams and he said to me, these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I beléeve that Joseph is alive, for I sée that the Lord doth alwaies number him with us. And he said, thou livest my son Joseph, but yet I sée thée not, neither seest thou Jacob that begat thée: truly he made us to wéep at these words of his, and my bowels glowed within mée; to howray unto him that Joseph was sold, but I was afraid of my brothers. Behold, my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall

Remorse of conscience moveth open confession.

shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear, and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My children if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you, for like as if a man bring up his children well, the child giveth and endeavoureth alwaies to be mindful and thankful: So of good works there is a good remembrance with God, But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him, as a peculiar vessel and instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the commandements of the law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that she may give himself to prayer. There are two commandements which breed sin except they

By doing well, God is glorified, men blessed, & the Devil vanquished.

be done in their due order, and so it is in the rest of the commandements. Therefore be you wise and skillful in the Lord, knowing the order of his commandements, and the Laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his fathers. And so eating and drinking with a merry heart, he covered his face, and died. And Nepthalims children did all things according as their Father had commanded them.

The

The Testament of GAD, made to his Children at his death, concerning Hatred.

You that excel in Martial Feats,
Be Gad, but GOD obey:
Lest in Gads wrath you God offend,
And lose your hoped prey.

THe Copy of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skilful and strong in keeping of sheep. I kept the flocks by night, & when there came any Lion, Leopard, Wolf, Bear, or other wilde Beast, upon our Cattel, I ran to it and killed it. Joseph also did feed sheep with us about a thirty daies, who being tender, fell sick by reason of overmuch heat, and went home to Hebron to his Father, whom he lodged by himself, because he loved him. And Joseph told our Father, that the sons of Bilha wasted his goods at Zilpha, and made hawock of them, without the knowledge of Juda and Reuben. For he knew that I had rescued a lamb out of a Bears mouth, and killed the Bear, and that because the lamb could not live, which (thing grieved me) we killed it also, and ate it. He told our father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, inasmuch as I could not finde in my heart to hear Joseph speak, or to see him, because he had rebuked us openly, for eating

Gad a good and valiant shepherd.

ing the lamb without Juda. To be short, he made our father beleeve whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in minde to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Oxe eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmaelites for 30 gildernes, of the which we kept away ten privily & shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our fathers delivered him out of my hands, to the intent I should not do such wickednes in Israel; and now my children, give ear to the words of truth, that ye may live righteously, and keep the law of the highest, and not go astray through the spirit of hatred, for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If one fear the Lord, and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth

Gad hated Joseph for his complaining to his father.

2 For his dreams.

dreth his waies aright, he imbraceth backbiting, he loveth ſcornfulneſſe; and becauſe that hatred hath blinded his mind, he doth to his neighbours as we did to Joſeph; therefore my Children kéep your ſelves from hatred, becauſe it commiteth wickedneſſe even againſt the Lord; for it will not hear the words of Gods commandement, concerning the loving of a mans neighbour, but ſinneth ſpightfully againſt God. If a Brother offend, by and by it blazeth him abroad, and is haſty to have him condemned & killed, or puniſhed for his offence. And if the offender be a ſervant or bondman, it accuſeth him to his maſter, and deviſeth all means that may be to perſecute him, & to put him to death if it be poſſible; for hatred worketh with ſpightfulneſs, and is alway ſorry to hear or ſée men go forward, or proſper in well doing. For like as love beareth good will even to the dead, and wiſheth them alive, and would (if it were poſſible) ſtay them from death, which are condemned to dye: So hatred ſéeketh to ſlay the living, and déemeth them unworthy of life which have offended never ſo lightly. For the ſpirit of hatred doth through cankred frowardneſs of heart, worke joyntly with Satan in

A compariſon.

all

all things, even to the death and destruction of men. But the spirit of love doth through long sufferance work with Gods law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sower, teaching slanderousness, war, wrong and abundance of all mischief, and finally filling the heart with devillish poison. My children, I speak these things upon experience, to the intent you should eschew hatred, and stick to godly love. Righteousness dyeth out hatred, and lowliness killeth it, for a righteous and lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man because the fear of the highest overcometh hatred: for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings toward Joseph: for the true Repentance that is according to Gods will, mortifieth a man to disobedience, chaseth away darkness, enlighteneth

The property of hatred.

A righteous man described.

neth the eyes, giveth knowledge to the minde, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it wrought upon mee the pain of the heart, and if my father Jacobs prayers had not bin, surely, I had dyed out of hand. For look wherein a man sinneth, by the same hee is punished. Forasmuch therefore as my heart was mercilesse toward Joseph, I suffered Gods rigorous justice in my heart by the space of xi. moneths, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Nowtherefore my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkened my understanding, and tempted my minde to kill him. Wherefore love ye one another heartily: & if any of you offend other, tell him of it gently, driving out the poyson of hatred, and fostering no deceit in heart. And if the offender confess it, & be sorry, forgive it him: and if he deny it, strive not with him, lest he fall to swearing, and

Love consisteth in deed, in word, and mind.

to sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill-willer, and work some great mischief against you. For hee will talke guilefully with thee, and undermine thee to do thee a shrewd turn, taking his poyson at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thee, but honour thee and feare thee, & be in quiet. But if he be unshamefac't, and abide by his naughtinesse, then refer the revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it, but pray for him, that he may have perfect prosperity. For peradventure, it may bee to your own benefit. And if hee bee exalted more and more, envy him not, but remember that all flesh shall dye, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgements, and so thy mind shall let him alone and be in quiet. Now if a man be enriched by evil means, as Esau, my fathers brother was, envy him not: for in so doing ye controll the Lord, who either taketh away

Envy not mans prosperity. It may be perchance for profit.

away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in ſ unrepentant to their endleſſe punishment. For the poor man having ſufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my children, away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda; for out of them shall the Lord make the Saviours of Israel to come. I know that in the end your children shall depart from them, & walk in all manner of miſchief, naughtineſſe, and corruption, before the Lord. And after a little pauſing, he ſaid again: My ſons, hear mée your Father, bury mée by my fathers: And ſo plucking up his feet, he ſlept in peace: and after five years, they carried him thence, and laid him with his fathers in Hebron.

A poor man how he is rich.

A prophely of Christ.

The

The Teſtament of Aser, made to his Children at his death, concerning two Faces of Vice and Vertue.

Two waies, ſaith Aſer, are prepar'd
for men: the one for joy,
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The

THe Copy of Aser his Testament, and of the things that he spake to his children in the 125 year of his life, being still in health, he said unto them: Ye children of Aser, hearken unto your father & I will shew you all things that are right before the Lord. The Lord hath given two ways unto the sons of men, two minds, two doings, two places, and two ends; and therefore al waies may be one, yea though they be contraries, as are the waies of good and evil. Also there are two minds in our breasts, which do move us either of honesty to dishonesty. Therefore if a man be led to goodnes, all his doings are occupied about righteousnes, and if that he do any thing amiss, by & by he repenteth him; for in as much as his mind is bent unto righteousnesse, he puteth away naughtines, & out of hand amendeth his misdeeds, & correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtinesse, in so much that he thrusteth away the good, and taketh unto him the bad, because he is under the dominion of Belial: and if he do any good thing, he turneth the same unto evil. For if he begin to do any good, he bringeth the end of his doings to an evil work,

Two waies for a man to walk in.

Two mindes in a man of good & of evil.

because

because the treasure of his heart is infected with the venome of a devilish and mischievous spirit, & therefore the evil overmastereth the good in his mind, and bringeth the end of the thing to naughtinesse. Some man sheweth compassion upon him that serveth his turn in naughtiness, that man hath two faces, and that deed of his is stark lewdness. Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to dye for the compassing of his evil, yet it is manifest that he is double faced, and his doing is altogether stark naught. For his love being but lewdness, doth as it were cloak his evil with a good Name, whereas the drift of his doings tendeth unto a wicked end. Another he also doth open wrong, pilleth and polleth, is covetous, and pitieth not the poor. He also hath a double face, and all this is stark naught; for in being niggardly towards his neighbour, he provoketh Gods wrath, and denieth the highest, in not pitying the poor. He despiseth & spighteth the Lord, which is the contempt of the law; he suffereth not the poor to eat, he defileth his own soul to make his body gay, he killeth many, and pitieth few: this is the part of a double faced person.

Diverse sorts of double faces.

The covetous person described.

Another

Another committeth whoredom and fornication, or vexeth many men pitiously with his power and riches, and yet abstaineth from meats: his fast is naught, for he doth the commandements with an evil conscience, and that is a double faced dealing, which is altogether naught. Such manner of folk are right Swine and Hares, for they seem to be half clean: but in very deed they be utterly unclean. Your therefore my children become not like them, neither bear you in one hand two faces, the one of goodness, and the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest, and men like well of it. Shun naughtiness and kill the Devil in your good works: for they that are double faced serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain dealing men and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons, do two works at once, namely good by evil: but indeed the whole work is good, because that he which hath rooted out the evil hath destroyed it. Some man hating his neigh-

God abideth with the plain dealer.

The preposterous judgment of the world makes not good or bad.

bour

bour, mercifully blameth him for his adventry, or theft, such a one is double faced, but yet is the whole work good, because he followeth the Lords example, not respecting what séemeth good, when it is evil in déed. Another will not make merry with Rioters, lest he should be stained by them, and defile his own soul. This man also is double faced, but yet is all his doings good: and he is like a Ro or a Stag, which in a common wilde herd séem to be unclean, and yet are altogether clean, because he walketh in the zeal of the Lord, shunning and hating those whom God willeth to be shunned, in his Commandements, and so killeth he evil with wel-doing. Sée therefore my sons, how there are two in all things, one against the other, and the one hidden under the other. Death succédeth to life, shame to glory, night to day, and darknesse unto light. All righteous things are under life and light, therefore doth eternal life over-master death. It is not to be said, that truth is untruth, righteousnesse, unrighteousness, or right wrong, because that as all things are under God, so all truth is under light. I have practised all these things in my life, and not strayed from the truth of the Lord, but sought

Other kinds of double faced men.

Aser his righteous living.

sought out the Commandements of the Highest, to the uttermost of my power, and walked with one face in goodnesse. Take heed therefore my children to the Lords Commandements, and follow the truth with one single face. For they that are double faced, shall bee double punished. The spirit of Errour hateth the man that fighteth against it. Keep the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord in all his Commandments, and resting upon him for the ends whereat men do aim, do shew their righteousnes. And know the Angels of the Lord from the angels of Sathan. For if you cleave to wicked spirits, your souls shall be tormented of the wicked Spirit whom ye serve, in wicked lusts and works. But if ye quietly and cheerfully acquaint your selves with the Angel of peace, he shall comfort you in your life time. My children, become not like the Sodomites, which knew not the Angel, and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, and your selves shall be

Double faced double punished.

scattered

scattered into the four corners of the earth, and be despised as unprofitable water in your dispersing abroad, untill the Highest do visit the earth, eating and drinking as a man with men, & breaking the Serpents head in peeces without noise. He shall save Israel, and all the heathen by water, being God hidden in man. Therefore tell your children these things that they neglect not Gods Law, written in the Tables of Heaven. For the time will come that they shall give no credit to the law of the Lord; and your falling unto naughtinesse, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall ye be scattered abroad, as my Brothers Gad and Dan, which were not acquainted with their own Country, Tribe and Tongue. Nevertheless the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham, Isaak and Jacob's sake. When he had so said, he commanded them to bury him in Hebron. And he dyed, sleeping a good sleep, and afterward his sons doing as he had willed them, carried him back and buried him with his Fathers.

A prophesy of Christ his humanity.

The Testament of Joseph, made to his Children at his Death, concerning Chastity and Patience.

The Testament of *Joseph.*

My sons and my brethren, hear ye Joseph the well-beloved of Israel, My children, hear your Father. I have known in my life envy and death, with the which my brethren would have destroyed me. For they hates me, and [illegible] me, they would have killed me, and the God of my fathers kept me, they [illegible] into a pit, and the most high brought me out again. I was sold as a [illegible] and the Lord made me free, and [illegible] and helped me. I was kept in [illegible] and the Lord himself nourished me. I was left alone, and the Lord comforted me. I was sick, and the Lord [illegible] I was in prison, and the [illegible] glad. I was fastned in [illegible] and the Lord unbound me. [illegible] my cause in the accusations of [illegible] Egyptians, and not onely delivered me from Envy and Deceit, [illegible] also [illegible] me, insomuch that [illegible] of Pharaoh's [illegible] lodging, where I was in [illegible] by reason of a shamelesse [illegible]

which inflred me to do naughtinesse with her, through the flame of voluptuousnes burning about her breast. I was cast in prison for her; I was beaten and mocked for her, yet the Lord caused the Keper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darknesse, neither in bonds, neither in tribulations or necessities. God is not shamed as man, neither dreadeth he as men, neither shunneth or shrinketh hee for fear as earthly men. He is present in all places and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me truly in ten Temptations, and in every one I was constant and preserved. For sufferance is a great medicine, and causeth much goodnes. How often did the Egyptian threaten my death? How often was I punished and yet the woman called me again. How often did she threaten me to dye because I would not have to do with her? She said unto me, thou shalt have governance of me, and all that is mine, if thou wilt give thy self unto me and obey my desire, and thou shalt be Lord over us. But I remembred the

God never forsaketh his.

Joseph constant in temptations.

Sufferance what it is.

A present medicine in temptations.

my father Jacob, and entring into my chamber, made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto mée, I drunk none: and fasting thrée daies, I took my meat daily, and gave it to the sick and néedy, and early I awaked unto the Lord, and wept for Metemphitica the Egyptian, because she was evermore troubling of mée. She came unto mée in the night, as though she would have visited mée. And first, truely because she had never a son, she feigned to take mée as her son. And I prayed to God to send her a son, untill which time she embraced mée, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew mée to have done fornication with her, and I remembring my self, was sorrowful to the death. And when she was gone out, I [illegible] my self, and sorrowed many daies; for I perceived her deceit and errour. And I spoke unto her the words of the most high God, if peradventure she might be turned away from her pernicious concu-

Not from meat, but from wanton fare.

A grafty practice of a woman.

Flattery the Devils sweet bait.

silence. Many times as to a holy man thee spake flattering words to mee, not without deceit, lauding my chastity before her Husband, which would utterly have destroyed mee: both manifestly and secretly thee said unto mee, Fear not my Husband, for he is perswaded of thy chastity. For if so be that any man shewed him of thee and mee, he would not believe it. For because of this thing, I covered mee with sackcloth, and laid mee flat upon the earth, and prayed unto Almighty God, that he would deliver mee from this Woman of Egypt. When she could do nothing this way, she came unto mee again armed with other reasons; that is to say, that she would fain learn the Word of God of mee, and began to speak after this manner. If thou wilt have mee to forsake mine Idols, follow my desire, & I will perswade my husband the Egyptian to go from his Idolatry, and we shall walk in the law of thy God. I made answer to these things: GOD will have none to worship him with uncleanness, neither hath hee any pleasure in adulterers: and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver mee from

A token of a zealous heart.

Hipocrites are of all religions for lucre.

Double faced men God abhorreth.

her. Again at another time, she said unto mée: If thou wilt not do adultery with mée, I will kill my Prince, and so by the law I shall take thée to my Husband. When I heard that, I rent my garment, and said: Woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: Neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed mée that I would not bewray her naughtinesse, and so departed. Yet again, she went about to beguile mée with gifts, sending unto mée all things that men hade néed of, and she sent mée meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld, and saw a terrible fellow giving mée a sword with the dish, and I perceived that she went about to deceive mée. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to mée and said, What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poyson'd it.

Note the fruit of lust

Joseph did first admonish, and not proclaim.

Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his angel hath shewed thy mischeef unto mee, and I have kept the Meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my Fathers, and the Angel of Abraham shall be with mee, and then she fell down at my feet, and wept. Then lifting her up, I exhorted her many waies, and shee promised unto mee, that shee would never do such iniquity after that day. Yet because her heart was mourning and did burn toward mee in adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said. Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to mee (her Husband being without) and said I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt

The name of God, & fear of infamy, pricketh the conscience. Note this.

obey

obey mee. And I perceiving that the spirit of Belial troubled and vexed her, prayed unto the Lord my God, and said thus, Wherefore art thou vexed and troubled, all blinde in sin? Remember thy self, for if thou do kill thy self, the concubine of thy husband called Secon, envying thee, shall beat thy children & destroy the memory of thee from off the earth. And she said unto mee, Have done, have done I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my childrens. I have good hope in time to come, that I shall obtain my wished desire. And she perceived not that for the love of my Lord God I said so, and not for her sake. Whatsoever he be, that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was. And if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious & filthy desire. I say unto you my [illegible] that it was about [illegible] of the clock when she went from mee, and I fell upon my knees, praying to God all that day with the night following. And about the [illegible] of the day I arose weeping, that I might [illegible]

once be delivered from this Egyptian woman. Finally she caught mée fast by the garment, drawing mée to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from mée, and fled away.

Then she complained to her husband of mée, which put mée in prison in the Kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman waxed sick for sorrow and hearkned how I lauded GOD, being in a House of Darknesse. For I rejoycing, with a glad voyce, glorified my God, onely, that by such occasion I was delivered from the Egyptian Woman. Yet she left not to stand hearkning, & said, Have done, and take the offer which I put unto thée, and fulfill my desire, and I will deliver thee from thy bond, & bring thee out from the darkness; but all that could perswade mée nothing, insomuch that in thought I was not inclined to any desire of her. For God loveth him better which fasteth in chastity, being in a prison of darknesse, than him which taketh his pleasure with [illegible] in a chamber of honor and riches.

Note a subtile Woman.

Joseph's singular chastity.

riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him, as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and shed the more still. But when I heard her sigh, I held my peace, for in her house she stripped her self naked, breasts, legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her wyles. Therefore my Sons, behold what sufferance with prayer and fasting doth find. Therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you, for he loveth sobriety: and when the Most High doth dwell in a man although he chance to fall into envy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me, for he is always with him in word, in deed, and thought.

A property of a Harlot.

The commodity of prayer and sufferance.

My Children, ye know well how my Father did love me, and yet I was never

the

the prouder thereof in my heart. For though I was a child I had ever the fear of God in my mind. When I grew unto age I moderated my ſelf, and honoured my brethren whom I feared. I held my peace when I was ſold, becauſe I would not have the Iſmaelites to know my kin and kindred, how I was the ſon of Jacob, a man of great ſtrength and power: Therefore have you in your deeds the fear of God, and honour your Brethren, for all men that obſerve the Law of God are loved of him. Then I came with the Iſmaelites to a certain place called Indocley, and they demanded of mée what I was; and I ſaid (becauſe I would not reproue my brethren) that I was one of their houſhold Slaves. Then ſaid the chief of them, thou art no Slave; for thy countenance doth ſhew thée what thou art. And he threatned mée unto the death, yet for all that, I ſaid again I was their ſlave. But when we came into Egypt, they began to ſtrive who ſhould have mée for the money that was paid, and they agreed that I ſhould abide in Egypt with a Merchant of their faculty, untill ſuch time as they had made their Merchandiſe and returned again; and God gave mée

An amiable countenance a token of a liberal mind.

grace

grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand, for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies, In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her Husband of the Merchant which was made rich in the hand of a young man being an Hebrew, and she said they had stolne him out of the land of Canaan, therefore do now judgement upon him, and take the young man to be your steward, and the God of the Hebrews shall bless you, for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, & said unto him, what do I hear of thee, that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knees, and prayed him, saying, I beseech thee Lord, shew me, for I know not what thou sayest. He answered again, Where gatest thou this Hebrew child? and he told, for Ismaelites left him with me, untill they came this way again. When he had told

A covetous heart like Ahab

He

so Putipher said, bring the young man hither, and I being brought in, did reverence to the Prince of the Eunuches, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches, and he had wife, children, and concubines. And when he had taken mée apart, he said, Art thou bond, or art thou free? I answered, bond. And he said unto mée, Whose bond man art thou? I answered him, the Ismaelites. And he said again unto mée, How came it to passe that thou wast made their bondman? And I said, for they bought mée in the Land of Canaan; yet he did not beléeve mé, saying, Truly, thou lyest, and commanded mée to be beaten. Memphitica his wife spied mée beaten at a window, and sent unto her Husband, saying, Thy judgement is unjust, for thou dost punish wrongfully the young man that is stolne. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandement, till such time as my Masters came. And his wife said unto him, Wherefore do ye keep in captivity the noble Thiles? It were more alms to let him go, and to beat you. Shée would fain have soyed mée in desire of sin, and I knew nothing

A token of mercy, if it were not for an ill end.

Note a flattering woman.

of this. He said again to Memphitica, it is not honest among the Egyptians to take away another mans goods before hee shew him of it. He said that of the Merchant, and of mee, when I should be imprisoned. After that, xxiiii. days, the Ismaelites came and they hearing that Jacob my Father was heavy for mee, said unto me, Wherefore is it that thou saidest thou wast a bondman, and now we know that thou art the son of a great man in the Land of Canaan, and thy father sorrowed for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, I know it not, for I am a bondman. Then they took councel amongst themselves, whether, or to whom they might sell mee, lest I should be found in their hands, for they feared Jacob lest he should be revenged of them; for they had heard that he was Mighty both to God and man. Then said the Merchant to them, Redeem him now from the judgement of Putiphar; they hearing this, went and asked for mee, saying that they had bought me for mony, and he delivered mee. Memphitica spake unto her husband to buy me, for she said, I hear say they would sell him. And they

A good [illegible]

lent

Thus the righteous be bought and sold.

sent an Eunuch to the Ismaelites, and desired to buy mée, & when he could not bargain with them, he returned & shewed his Lady that they asked a great price for the child: she sent again another Eunuch, saying; Although they ask two besaunces of gold, see that thou spare not for mony, but buy the child & bring him to mée. He paid 20 golden Crowns for mée, and said to his Lady that he paid 100, and I perceiving this, held my peace, lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance, cast out from among you deceitful minds, for God delighteth in the concord of brethren, & hath pleasure also in the love and choice of a proved heart. For when my brothers, came out of Egypt and knew mée, I gave them their mony, and never gave reproach unto them, but comforted them, & after the death of Jacob I loved them more abundantly, and all that ever he commanded mée, I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause, for all that was in my power I gave them. Their children were reputed to mée as mine own, & mine own children as their servants. Their life was

Concord between brethren pleaseth God.

Joseph's merciful heart declared.

my

my life, and their sorrow was my sorrow, and all their infirmity or disease was mine, my land was their land, my counsel was the councel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my sons, if ye walk in the commandements of the Lord, the Lord shall exalt you & blesse you in riches perpetual. And if any man will do evil to you, with meekness look & ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given mee to wife, and there was given to mee with her an hundred talents of Gold, for God made them to serve mee, & gave mee beauty that I should be as a flower above them that were fair in Israel, and he kept mee unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were xii parts feeding, and nine were divided abroad in the earth, also I saw how that of Juda was a Virgin born, having a white silken robe, and there came forth an immaculate Lamb: and on the left hand of the said Lamb,

A promise for them that pray for their enemies. God provideth for his Elect.

Joseph's dreams.

Chriſt prophecied.

was as it were a Lyon, and all Beaſts made againſt him, and the Lamb overcame them and trode them under his feet, and in him joyed the Angels, the men, & all the earth. Theſe things ſhall come to paſſe in their time, that is to ſay, in the latter daies. Therefore my ſons, kéep the commandement of the Lord, and honour Juda and Levi. For of them, to you ſhall ſpring the Lamb of God, which by his grace ſhall preſerve all Gentiles and Iſrael. The Kingdome of him is a Kingdome eternal, which ſhall never paſs. For my Kingdome ſhall be ended in you, as the képing of an Orchard, for after the harveſt it ſhall appear no more. I know right well, that after my death the Egyptians ſhall trouble you, but God ſhall revenge you, and bring you to the promiſed land, which he ſware to Abraham, Iſaac, and Jacob. But carry my bones with you: for in ſo doing, the Lord ſhall be in the light with you againſt the Egyptians, and Belial ſhall be in darkneſſe with the Egyptians. Alſo carry with you your Mother Zilpha, and nigh unto the valley, near unto Rachel bury her. When he had ſaid theſe words, he ſtretched forth his feet, and ſlept the ſléep of all the world. Then

they imbalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraims Children unto the third generation. For unto Machir the son of Manasses were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and councel, and did them good at all times and seasons.

The Teſtament of BENIAMIN, made to his Children at his death, concerning a clean mind.

O what true faithful love doth mean,
all you that Lovers be:
It is in heart, and not in luſt,
as here you plainly ſee.

The

THe Copy of Benjamin's words, which he uttered to his Children, being of the Age of an hundred and twenty years. He kissed them, and said: As Isaac was born in the hundredth year of Abraham, so was I in the hundredth year of Jacob: and because Rachel dyed at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was Barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare mee: For my Father loved Rachel exceedingly, and wished to see two Sons by her, and therefore I was called Benjamin, that is to say, the son of my dayes, or the son of my sorrow, because my Mother died in the birth of mee. When I came first into Egypt, and that my Brother Joseph knew mee, he said to mee: What said they to my Father, when they had sold mee? I answered: They stained thy Coat with blood, and bringing it to him, said: See if this be thy Sons Coat or no? And my Brother also said unto mee: Truely when the Ismaelites take mee, one of them strip-

Joseph's distress revenged by God.

ping mée out of my coat, gave mée a thin shirt to put on, and lashing mée with a whip, bade mée run. And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, told me to their fellows; you therefore my children love the God of heaven, and obey his commandements, following that good and holy man Joseph, and let your mind be set upon goodnesse, as you know that mine hath been. Hee that hath a good mind, looketh rightly upon all things. Fear God, and love your neighbours, and then although the spirit of Belial tempt you to all naughtinesse to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, and yet God still defended him: For he that feareth God, and loveth his neighbour, cannot be wounded of the fiery spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome because he is helped by the love of God which he hath towards his neighbour: for Joseph beseought our father Jacob to pray for my brethren to the Lord, that he would not lay unto their charges the

Temptation shal not overcome them that fear the Lord.

mischief

mischiefe that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithall imbracing him, he kissed him two hours together, and said, In thee shall the Prophesy of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and hee that is without sin, shall dye for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and hee shall bath Belial and all his servants. My Children, look upon the end of that good man, and follow his mercifulnes with a good mind, that you also may have a Crown of glory upon your heads. A good man hath not a bark eye, for he is merciful and pitifull to all men, yea though they be sinners, and have devised mischief against him; and he that doth good, overcometh evil, 1 By the defence of goodnesse, and loveth, 2 The righteous as his own soul. If another 3 man be honoured, he envyeth it not; if a man be inriched it grieveth him not; If a man be strong, 4 or valiant he magnifieth him, and believing him also to be chaste, He defendeth 5 him that hath the

Joseph a right figure of Jesus Christ.

A good man,
1 Overcometh evil.
2 Loveth the righteous.
3 envieth not.
4 Practiseth the valiant defendeth him
5 chast feareth God.

feare of God. He worketh together with him that loveth God: and if a man forsake the 6 Almighty, he warneth him to return again. Whosoever hath the Grace of the good spirit, him doth he love as his own life. He 7 pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if yee have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to godnesse. So that covetous men shall not only depart from their niggardlines, but also give of their abundance to the needy. If ye be good doers, both unclean spirits shall flee from you, and wicked beasts shall shun for fear of you. For where the regard of good works is in the mind, there darknesse flyeth away. For if hee do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph. The guilefull spirit of Belial hath no power over a good mans minde, for the Angel of peace

guideth

6 Admonisheth the sinner.
7 Pitieth the poor. The example of a godly man converteth sinners.

guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousness. He is not delighted with pleasures. Hée grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes, for the Lord is his portion. Hée taketh no glory for giving good councel; hée passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife or slanderousness, for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good minde hath not two tongues, one to blesse with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition, pure and uncorrupt towards all. It hath no double sight, nor double hearing. For in all things that he doth, speaketh, or séeth, hée knoweth that the Lord beholdeth his heart, & therefore he cleanseth his mind; that he may not be found faulty before God and man. But all the

The properties of a righteous man.

works

works of Belial are double, and utterly void of simplicity; wherefore my children, shun the naughtiness of Belial: for at the first he delighteth those that obey him, but in the end he is a fiend, and the father of seven mischiefs. For when the minde hath once conceived by Belial, it bringeth forth, first, envy, secondly, desperateness, thirdly, sorrow, fourthly bondage, fifthly, neediness, sixthly, troublesomness, & seventhly, desolation: and for that cause was Cain tormented with seven punishments by God, for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine hundredth year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven: For they that are like Cain in spightfulness, & hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind clean to love, loketh not upon a Woman in way of lechery. For he hath no defiling

Disobedience the father of seven mischiefs.
1 Envy.
2 Desperation.
3 Sorrow.
4 Bondage
5 Neediness.
6 Trouble.
7 Desolation.
An example of Cain.

in

in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceive by the sayings of the righteous Enoch, that there shall be evil deeds among you. For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, & multiply inordinate lusts in women, and the reign of the Lord [illegible] not bee among you, for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdome upon him, and the twelve Tribes shall be gathered together there, and all nations shall resort thither, untill the most high send his salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and bee lifted up upon a piece of timber. And the veil of the Temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles,

An apt similitude to a mind resisting sin.

A prophecy of the nativity of Christ.

Of his passion. Mark. 15. Of the coming of the holy Spirit.

Of his ascension.

tiles, powred out as fire: & rising up from the grave, hée shall ascend from earth to heaven. Ye shall remember how base hée hath béen upon earth, and how glorious he is in heaven. When Joseph was in Egypt I longed to sée his person, and the form of his countenance; and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my children, know you that I shall dye. Wherefore deal every of you truely and rightfully with his neighbour, work ye justly and faithfully, and kéep yée the law and commandement of the Lord: For that do I teach you instead of all Inheritance: I can give you the same to your Children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying: Kéep the Lords commandements till hée reveal his saving health unto all Nations. Then shall ye sée Enoch, Noah, Sem, Abraham, Isaac, and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Sceptre, worshiping the King of heaven, which appeared on earth in the base shape of man. As many as belæve in him, shall

rejoyce

rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousnesse committed against him, because they beleeved not in God that came in the flesh to deliver. Then shall he judge all nations, as many as beleeved not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the children, because they feared not God. But if you walk in holinesse before the Lord, ye shall dwell in hope again in mee. And all Israel shall bee gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall bee called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the Beloved of the Lord, whose voyce shall be heard upon the earth, and hee shall give new knowledge, and enlighten all Nations with the light of understanding, and shall come up to save Israel. He shall take from them

A prophecy of the coming of Christ.

as a Wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end, he shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Dearling for evermore. And as concerning him my Father Jacob taught mee, saying; He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his Children to carry his bones out of Egypt, and to burie them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old, in a good age, and they put him in a Coffin, and in the fourscore and eleventh year before the departure of the Israelites out of Egypt, they and their wethen conveyed their fathers bones privily again into the Land of Canaan, and buried him in Hebron, at the feet of his fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

Christ described.

Christ wipeth away our sins.

FINIS.

How theſe Teſtaments of the twelve Patriarchs were firſt found, and by whoſe means they were tranſlated out of Greek *into* Latine.

THeſe Teſtaments were hidden and concealed a long time, ſo as the Teachers and the ancient Interpreters could not finde them. Which thing happened through the ſpightfulneſſe of the Jews, who by reaſon of the moſt evident, manifeſt, and often Prophecies of Chriſt, that are written in them, did hide them a long while. At length the *Greeks* being very narrow ſearchers out of ancient writings, ſought theſe Teſtaments warily, and got them more warily, and tranſlated them faithfully out of *Hebrew* into *Greek*. Nevertheleſs this writing continued yet ſtill unknown, becauſe there was not any man to bee found that was skilfull both in the *Greek* and *Latine*, nor any Interpreter that might procure the tranſlation of this noble work, until the time

time of *Robert* the ſecond, ſurnamed *Groſthead*, Biſhop of *Lincolne*, who ſent diligent ſearchers as far as *Greece*, to fetch him a Copy of the ſaid writing, without reſpect of their charges, which he bare moſt liberally. Therefore to continue the memories of thoſe moſt lightſome Propheſies, to the ſtrengthening of the Chriſtian faith, that reverend Biſhop did in the year of our Lord, 1242. tranſlate them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, Parſon of the Church of *Datchet*, and Chaplain to the Abbot of St. *Albons*, to the intent that by that means the evident Propheſies, which ſhine more bright than the day light, might the more gloriouſly come abroad, to the greater confuſion of the Jews, and of all Hereticks, and enemies of the Church of Chriſt, to whom be praiſe and glory for ever. Amen.

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